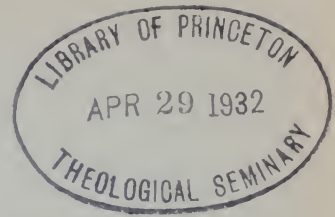




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The Outlook of Missions



VOLUME XXIV

APRIL, 1932

NUMBER 4



"THE CIRCUIT RIDER"
In Capitol Park, Salem, Oregon

Don't Waste Your Vacation



Spend a portion of it at a Missionary Conference

You will find there congenial fellowship in delightful surroundings, Christian information and inspiration, international outlook on modern world problems, physical refreshment, mental and spiritual uplift.

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Especially timely and appropriate are the missionary themes for this year.

The *Home Mission Topic* is "The American Indian" and for our Church that means the Winnebago Indian.

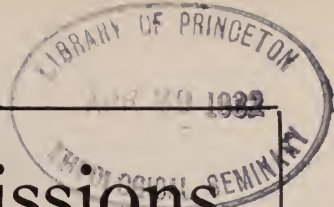
The *Foreign Mission Topic* is "China," and no subject could be more important for the consideration of our Church now.

The Dates

Bethany Park, Brooklyn, Indiana.....	July 2 to July 8
Hood College, Frederick, Md.....	July 9 to July 15
Shady Side Academy, Pittsburgh, Pa.....	July 10 to July 20
Heidelberg College, Tiffin, Ohio.....	July 16 to July 22
Ursinus College, Collegeville, Pa.....	July 23 to July 29
Catawba College, Salisbury, N. C.....	July 24 to July 29
*Theological Seminary, Lancaster, Pa. (Tentative)..	August 1 to August 8
Mission House, Plymouth, Wis.....	August 8 to August 14
Grace Church, Buffalo, N. Y.....	September

Note these dates now and make arrangements to attend a Conference.

*School of Missions.



The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these.

—Matthew 6:28-29

Our difficulty in this country has not been with wealth itself, but with the newly rich who lacked the character to use it wisely.—CALVIN COOLIDGE.

“And there’s never a heart so full of woe
That a love word cannot teach;
And there’s never a soul in this sad old world,
Crushed under a weight of care,
That cannot bend to a loving friend
Who has paper and ink—and prayer!”

“For the one heart of man all over the world feels the fascination and awe of the divine, the eternal reality, Who out of His depths calls to the depths in us, ‘Come unto Me, and I will give you rest!’”

“Have faith in God! No load too great for prayer.
Cast all your care on Him, and leave it there!”

Since the fretfulness of our spirits is more hurtful than the heaviness of our burden, grant us that heavenly calmness which comes of owning Thy hand in all things, and patience in the trust that Thou doest all things well.—ROWLAND WILLIAMS.

May our obedience open to us all spiritual knowledge. May the truth of our own lives lead us into communion with Thy spirit of truth.—HENRY W. FOOTE.

He felt the magic touch of winds that bring
Sweet odors from the southland, and he heard
The secret messages in breath of spring,
And trembled at the dawn’s enchanting word.
—LEIGH MITCHELL HODGES.

Give me, O my Lord, that purity of conscience which alone can receive, which alone can improve Thy inspiration.—JOHN HENRY NEWMAN.

And in the untraveled wilderness shall bloom
Life’s perfect rose.

—LUCY LARCOM.

“Those who live in nearness to God, and with purity, honor, loyalty and sympathy as their ideals, are already living the heavenly life, which needs only the expansion of eternity to be complete.”

My mind to me a garden seems,
Where I can walk at will,
In Arcady, the land of dreams,
Where all the world is still.
—MARIE HEMSTREET.

You cannot glorify God better than by a calm, quiet, happy life. Let the world know that you serve a good Master!—C. H. SPURGEON.

When the turmoil and confusion of the world sweep about me I shall claim the peace of God, which passeth all understanding.—CHARLES R. ERDMAN.

They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.
—HENRY VAN DYKE.

A crisis is not an unnatural thing to religion; it is the atmosphere in which religion breathes freely.—FREDERICK K. STAMM.

Men dream of this . . . when
Beauty like the rolling green
Of hills and fields shall flower
In human life.
—A. J. BUTTREV.

“Sweet glimpses of His presence come to us in our finer moods, when we are at prayer or public devotion, or when we do some service to His little ones.”

Until we can break bread together about one communion table we shall not be lifting up the Master as high as He wanted us.—ROBERT NORWOOD.

The Prayer

O LORD of all hearts, grant unto us such good influences of Thy Holy Spirit that our hearts shall be good soil and produce much fruit! In Thy name. Amen.

The Outlook

VOLUME XXIV

NUMBER 4

APRIL, 1932

of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member

“The Living God”

BY TOYOHICO KAGAWA

I WANT to give my personal testimony to the Living God and His loving kindness through Christ. When I was about ten years old I was sent to a Buddhist Temple to study the teaching of Confucius. Every time I came across the passage concerning purity and holiness I said to myself that it was not possible for me to live a pure and holy life; I thought that I was destined to live such a loose life like those of my father and my elder brother. For after my father died my elder brother had become the heir and the head of our family. He kept many concubines and lived such a licentious life that I could then understand what a prodigal life meant. When I was about fifteen years old my brother lost all of his property through his loose living and died in Korea. I was then sent to my uncle's house to live. There I lived like an orphan, a very lonesome life. My life has never been so dark nor my environment so terrible as in those days.

However about that time I was miraculously led to the Bible Class of an American missionary where I went to learn English. But the more I studied the English Bible the more real and beautiful the life of Jesus Christ became to me. Before that time I had learned something about the theory of evolution and I concluded that there was no God. I thought that there was no hope, no salvation when once a man had gotten into wicked ways. I thought that that was the end of him. But when that beautiful passage of Jesus

Christ came to my ears, ringing like a Christmas bell, new life came into my soul. I was completely changed. Jesus said: “Consider the lilies how they grow, they toil not neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.” That gave me an altogether new conception of life. As you know we have many beautiful flowers in Japan, but until that time I had never considered why flowers were so beautiful. But when I was sick and poor, and left like an orphan in the wilderness of life, the thought of God's handiwork manifested in the beautiful flowers like lilies was an entirely new revelation to me. That led me further to the thought of the real power of the universe, the living God. Then I knew that if God cares even for the humble flowers in the field even more does He care for man. So I determined to live a simple life like the lilies of the field trusting God to the uttermost. After that I went to the slums of Kobe, that was about twenty-four years ago. When I recall His most wonderful ways, how He has led me through many dangers and crises all these years, and enabled me to help others who have been in troubles more than I could do in my own power. I cannot but believe that God is not dead but is living.

Now let me tell you what God has done for our nation. A short time ago an American asked me whether we needed Christianity in Japan or not. He told me

that Japan already has good religions like Buddhism and Shintoism; why seek for another? Up to the time Protestant Christianity reached Japan seventy-two years ago, we had only a vague idea of what life is. Buddhism taught us that life is but an illusion, that there is only hope beyond our present world. Neither had Shintoism any definite idea of the living God. But when we were taught through the teaching of Christ that the Creator of the universe is our Father and that we are the sons of God, our views of life have completely changed. So too with respect to women and children.—Up to that time women were looked down and forbidden to visit many sacred places; children had no place in home life. But through the coming of Christianity the conception of purity in the home, and loving kindness among neighbors, and movements for peace and temperance became commonplace in Japan.

Many pieces of social welfare and philanthropic work have also been started largely by leading Christians. Polygamy has been almost abolished; licensed quarters for prostitutes are now gradually being done away with. These programs of social reform came into existence only after Christianity came to Japan. For Christ showed us the reality of life, respect for labor, purity of heart, brotherly kindness between men, and peace among nations.

However after the Great War things began to change. The young men of Japan today are greatly influenced by dialectic materialism. This came to Japan not only as a thought movement, but as a program for action. And social conditions in Japan today are such as to make Marxian theories seem very reasonable. We have centralization of wealth, accumulation of property in a few hands, the profit motive in commerce and industry

and the reality of the class struggle. The whole of Japan is influenced by ideas of materialistic and economic determinism. Christian churches are weak and impotent in the face of this great social and industrial chaos. And I feel the same thing is true throughout the whole world. The present church organizations of the world are facing a crisis. Why? Because we are not bearing the fruit of what Christ has taught us. Our faith has been too individualistic. We go to church simply because our fathers did. Our faith and our daily life have drifted far apart. But believing in the living God means to bring our lives up to God's standard. We must live in God at every moment, and present our body and souls acceptable unto Him. It is because we have thought that there is no connection between our daily life and our faith that we have been led into this present collapse. We ask God to capture our whole being, and to cleanse and purify us. God is merciful and chastens us with his whip. When Christianity became individualistic as it is today God chastens us with the threat of communism. Therefore this is the time for us to repent—to turn from an individualistic Christianity to a Christianity of Love. Christ manifested God in his physical body. He lived the life of God. So it must be with us. We need the power to cope with our present problems of unemployment, financial panic, competition and useless wars among nations. Christ is the only hope of our salvation. Christ was crucified and died for others. This means two things: first we must kill our selfishness and secondly we must die for others' sake because we are all brothers and have the same Father in Heaven. There should not be two Gospels—individualistic and socialistic. If a man lives up to the cross of Jesus Christ, God is manifested in his own life. The reason why we do not feel the reality of the living God is because we do not love others. "Whoever loveth not knoweth not God, for God is love." When we repent of our selfishness and seek to live up to the standard of the cross of Jesus, then we shall realize the living God in our own soul.—*The Japanese Student Bulletin.*

*This is an outline of an address given by Dr. Kagawa at the 20th World Y. M. C. A. conference held at Cleveland, Ohio.

Has Rural Education Any Answer?

EDMUND DE S. BRUNNER

The Institute of Social and Religious Research

SELDOM has America faced a situation more depressing—and more challenging—than that which today confronts her. There have, of course, been other dark days. The winning of nationhood was a fiercer strife than achieving independence. Later national unity was preserved only at the cost of deepest tragedy. The dream-conviction that internationalism would be created by controlled social evolution was lost in the war clouds of 1914. And now, within recent months, the conviction that we had produced permanent prosperity by a new economics has disappeared. Simultaneously there has arisen to the east a new order, born of men's dire need, committed to the creation of a more abundant life for human beings and sustained by an intensity of zeal and a depth of devotion akin to that with which a century and a half ago our forefathers dedicated themselves to the principle that all men were created free and equal. Hence to the questionings born of our own disillusionment is added the as yet distant challenge of communism. "Whither America?" men are asking. More money, more machines, more comfort, more starvation and more misery than ever before are our possessions. And with all our machines we lack the machinery for giving the penniless funds, the idle work, the hungry food, in any effective way.

Has education anything to say in this situation?

One part of America has come to closer grips with this new situation than any other—and for longer—rural America. The machine laid its transforming touch last of all upon agriculture but it transformed it most quickly. Within half a generation it showed the way to freedom from drudgery on the fields and in the home. It made straight and firm a highway for the farmer to the town. It broadened horizons, it ended isolation, it banished ignorance. It destroyed the self-sustaining farm and gave money prosperity in return and then, when utopia seemed near indeed, the very bountiful-

ness of these gifts brought unsaleable surpluses, debt, bank failures and the distress of an agricultural depression unrelieved for a decade and a potent factor in the present national dilemma.

Whither rural America? Has rural education any answer to that problem?

I wish I could answer with an unqualified "yes." Rural education is no different from education at large in having been blinded to trends by the mirage-like grandeur of a golden age that seemed so near but was so far. But I refuse to answer "No," rather I would say "Not yet."

If some cataclysm tonight returned our gold to the bowels of the earth and destroyed our cities, the land would remain. It is the fundamental asset of the race. And rural education deals with those who so use the land that under their skilled touch it feeds the race. These and those who serve them are its charge. It is a large field but relatively a simple one. For that very reason perhaps rural education can help find the trail over the mountain of our present despair and point us once more forward.

Notice that I said *help* find the way. What has been banished from rural life has gone. The old isolation cannot return. The fortunes of rural America are inextricably bound up with the fortune of America.

That means that rural America must understand the city. It means inevitably also, that the city must understand the country. This must be followed by co-operation. Some of our present difficulties in economics and in education have arisen because city and country alike ignored one another save in so far as either could profit at the expense of the other. To continue on that road will bring multiplied difficulties.

This is a preachment some rural people still need, especially in the more rural states. They must realize that rural America is now a minority group. If the technique of domination was ever legitimate—which I doubt—the time for using it is passed. Rather the techniques of

minority groups must be employed and the best of these is the co-operation which wins justice by showing that national needs are socially wholesome for the nation as a whole.

This is also a preachment son leaders need—far too many of Rural America furnishes the city than food. Among other things it is the city's youth with the surplus of its own vitality. Only 48 per cent of our population live in places of less than 5,000 but more than half the children do. And of those children one-half will sooner or later be drawn into the crowded ways of city life. Let the city be as interested in the vigor and intelligence of its human supply as it is in the purity of its milk supply!

The present situation shows how inevitable is the need for just this policy of differentiation with co-operation and for more of it. Differentiation that the needs of the rural minority be not lost sight of, co-operation for the city's own sake, that

progress may be national, not sectional. Of the need for this in economics, Chairman Stone, of the Farm Board, has reminded the Chamber of Commerce of the United States and pled for co-operation and mutual understanding to allay the growing antagonism between country and city.

This co-operation of which I speak applies to more phases than rural-urban relationships. In the old days of the hoe-farmer individualism was a virtue. Co-operation was on a neighborhood basis only. But the machine age has made the world a neighborhood. Education must help the farmer look at neighborhood co-operation in terms not of geography but of interaction. In these days of world conferences on sugar, wheat and cotton what happens in Australia or the Argentine may decide whether or not Farmer John's son in America goes to high school or college. Geography takes on new meaning but, more important, co-oper-

(Continued on Third Cover Page)

An Exceptional Opportunity

A. V. CASSELMAN

THE interdenominational themes for mission study for the coming year are of exceptional interest to the members of the Reformed Church. Frequently these themes are representative of types of mission work which the Reformed Church does not actively share. Of course, we ought to be interested in all Christian work everywhere; but it is of special interest to study the forms of missionary activity in which we are actually engaged. This constitutes for our Church an exceptional opportunity this year.

The home missionary theme is "The American Indian." For us of the Reformed Church this means the Winnebago. To be sure we want to know what the American Church as a whole is doing for the first American, but we are likewise interested in the particular Indian tribe in which our work as a Reformed Church links up with the whole Christian activity of the Church in behalf of the American Indian. This ought to

prove of exceptional interest to us this year.

The foreign theme this year is "China." It would have been very difficult to select at the present day a more interesting and timely theme for mission study. China is always interesting. It is especially interesting now. All the world has had its attention drawn to this old nation now becoming new. For good or ill, and sometimes for both, our own Reformed Church has had its attention drawn to China in the last few years, because of the vicissitudes and trials of our Mission and missionaries in the heart of the nation. In these days of turmoil and crisis in the Chinese nation we ought to know what it is all about and one of the best ways of finding out is to study the new text-books prepared for our use this year.

The Summer Missionary Conferences this year provide us the very best place for this study.

Home Missions

CHARLES E. SCOTT, EDITOR

The Country Church

IN some great day
The country church
Will find its voice
And it will say:

I stand in the fields
Where the wide earth yields
Her bounties of fruit and of grain,
Where the furrows turn
Till the plowshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed ev'ry man
In his hope and plan
And follow his day with the sun;
And grasses and trees
The birds and the bees
I know and I feel ev'ry one.

And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies,
But my footstone lies
In commonplace work of the day;
For I preach the worth



ST. PAUL'S CHURCH, WHEATLAND, IOWA

Of the native earth,—
To love and to work is to pray.
L. H. BAILEY.

A Beautiful Spirit

ONE of the finest forms of self-sacrifice is being displayed on the part of many of our Home Missionaries. Not only have these Missionaries been willing to wait for their back salaries from the Board (and in the majority of instances four months' appropriations are due them), but some of them have done more than exercise such a beautiful spirit of patient waiting. When the Emergency

Fund was proposed some of our Home Missionaries sent in the request that a month's salary should be turned over to the Emergency Fund as their contribution to the same. This shows a self-sacrificing spirit of a very fine order. If all of our people would be like-minded in this matter there would soon be enough money on hand to pay all of our Missionaries to date as well as to take care of other obligations of the Board.

How to Meet the Emergency

BY THE REV. JOHN C. HORNING, D.D., St. Joseph, Mo.

THE Church is face to face with the perplexing problem of promoting and providing for the work of the Kingdom and that specifically in the missionary enterprises at home as well as abroad. This perplexity arises not only from the conditions in the fields, but also and particularly now in the startling decrease in missionary giving if not in missionary interest. The Mission Boards, for lack of means, are compelled to retrench by cutting down in support of the regular work and in cutting off all new work, and this at a time when the opportunities and needs in the fields call for a great Christian advance. That creates the spiritual tragedy of the situation.

Some would account for this critical situation by pointing to the economic depression, so prevalent in our land and in other lands. That is true in part, but only in part. But more serious to the life of the Church is the manifest spiritual depression which comes to expression in diminished benevolent giving, or missionary giving. And this is more manifest than in other lines of expenditure. The expenditures for the common luxuries, which have with many become necessities to our cultivated wants, as well as extraordinary luxuries, show very little diminution. This reveals and accentuates a serious defect in our present day religious life and activity.

How in contrast to the surprising generosity of the Macedonian Christians, whose abounding liberality St. Paul makes a challenge to the members of the Corinthian Churches. Those Macedonians were extremely poor in this world's goods, but they were rich toward God. "Their joy overflowed their affliction and liberality overflowed their deep poverty." They

entreated St. Paul for the privilege of contributing to the needs of the suffering poor in the Jerusalem churches. Spiritual riches overflowed their material poverty.

The secret of such surprising liberality in giving up to and beyond their ability struck deep and was found in their first giving themselves unto the Lord, and then after the prompting of His spirit and will they gave unstintingly of their meager substance to that gracious enterprise. Unreserved consecration issues in unconstrained liberality and generosity. Material depression did not deter but rather accentuated their spiritual exaltation and enrichment, which found expression in surprisingly generous support for the divine enterprise.

If the members of our Churches felt as they felt and reasoned as they reasoned, our missionary giving would be on the increase, at least it would not be so embarrassingly decreased by the financial depression. But coming short in spiritual exaltation and exultation we have come short in the grace of benevolent giving, and the crisis confronts us.

Mr. Samuel Mathers, philanthropist, spoke courageous words last year at the opening of the Cleveland Community Chest Campaign for \$4,650,000, with an additional special emergency appeal of \$750,000. These are his words: "The world-wide business depression which is resulting in cessation or great diminution of dividends and income and in widespread unemployment seems to be greeted as an opportunity for service rather than a cause for discouragement or despair." That is the reasoning of spiritual statesmanship and is a challenge to the Church as she faces the Emergency appeal of our Boards of Home and Foreign Missions.

Notes

IN addition to his catechetical class, Rev. Howard F. Loch, pastor of the Mission at Pitcairn, Pa., has a class of adults meeting four evenings before Good Friday, studying the booklet "What I Should Know About My Church." He

is also carrying out the Spiritual Emphasis Program. The leaflet "Why Attend Church" has been distributed, as has also "The Fellowship of Prayer." A new electrically lighted cross, made by one of the members, is used at the evening

services. This is working out most effectively, as is also the use of hymns from home-made lantern slides.

* * *

Dr. Rufus C. Zartman conducted a most successful week of Evangelistic Services in the Mission at Conover, North Carolina, of which Rev. C. C. Wagoner is the pastor.

* * *

Rev. Harry N. Spink, pastor of the Plymouth Mission, Pa., has been stressing the spiritual emphasis campaign. Three teams of three each have been holding prayer meetings at three different places during Lent, and they are expecting great results.

* * *

The following interesting report comes from our Missionary at Belden, Nebraska, the Rev. William Jassman, under date of March 1st:—"Since about January 1st of this year we have been practically snowed in. Our membership with few exceptions lives in the country. Country roads have been blocked with snow for two months. On December 27th we had our last Sunday School session and while we had a worship service every Sunday morning these were poorly attended. Now the snow is going away and we have to contend with muddy roads. That makes some roads impassable again. Thus we were greatly handicapped in our work. But shall we find fault with our Father in Heaven who creates these conditions? Nay, it is my hope and prayer that we shall accept these things as blessings in disguise and may we, by the grace of God, stand the test. We are looking forward to better roads, better attendance and for more inspirational church services about Easter time. Lincoln Classis will hold its spring meeting in this church in April."

* * *

The General Secretary of the Board of Home Missions attended a meeting of Home Mission Secretaries at the St. George Hotel, Brooklyn, N. Y., on March 9th and 19th. The purpose of the meeting was in an informal way to discuss matters of policy and administration in the field of Home Missions. The general expression of the secretaries in attendance revealed the fact that all the Boards of Home Missions are suffering from the

present depression. Incomes have been greatly decreased and expenditures have been reduced to a minimum. The secretaries tried to get at the secret of the present situation in the work of Home Missions and they faced heroically every phase of the problem that has a bearing upon the same. The matter of overhead was discussed at some length and the consensus of opinion prevailed that there should be a very clear distinction drawn between administration and service; that the administration should include only the office expenses and not the work that is actually done out in the field. The Board of Home Missions is pleased to inform the Church that with this interpretation given to overhead its own overhead expenses do not exceed 6½%.

* * *

Mrs. Gabriel Dokus, the wife of Rev. Gabriel Dokus, Sr., for many years pastor of our Hungarian congregation at South Northwalk, Conn., departed this life on March 16th. She was the mother of Rev. Gabriel Dokus, Jr., pastor of the Hungarian Presbyterian Church at Canton, Ohio; of Rev. Alexander Dokus, pastor of the Hungarian Reformed Church at Conneaut, Ohio; and of Mrs. Charles Bogar, whose husband is the pastor of the Hungarian Reformed Church at Pocahontas, Virginia.

Rural Life Sunday

A pamphlet is now available giving suggestions in regard to the observance of Rural Life Sunday, set this year for May 1, 1932, the fifth Sunday after Easter. This 8-page leaflet may be secured from the office of the Home Missions Council, 105 East 22nd Street, New York, N. Y.; single copies at four cents; one hundred copies for \$1.50. The pamphlet contains a Rural Life Sunday message which is suggested for reading from the pulpit.

The testimony of ministers who have previously observed Rural Life Sunday is given; the various ways whereby a local church may observe the day are described; a suggested order of service is given; sermon topics are listed; suitable prayers and poems are included and there is a short bibliography.

Schools for Pastors in Town and Country, 1932

The Purpose of the Schools

The main purposes of the interdenominational schools for rural pastors are:

To assist pastors in acquiring new insight into tested methods of town and country church work and understanding of the trends and problems of modern country life.

To develop a fellowship among those engaged in rural Christian service.

To develop contacts between agricultural leaders, particularly those in extension work, and rural pastors.

In short, the schools are centers for "continuing education," which all educated persons now regard as essential.

Courses Offered

For over ten years there have been undenominational summer schools for town and country pastors, and for twenty years there have been successful denominational schools. The courses offered at the schools in the summer of 1932 are therefore tested by long experience. Changes are always being made, in accordance with the recommendations of pastors.

Each school makes up its own curriculum, in accordance with the standards approved by the Committee on Town and Country. The following are titles of courses being offered at one or more of the schools:

The Country Church and Our Generation.

Rural Values: An Appreciation of Rural Life.

Town-Country Church Readjustments.
Leadership Training in Religious Education.

Rural Sociology.

Agricultural Economics.

Community Recreation.

Principles of Social Case Work.

Problems of the Public Speaker.

The Minister's Message.

The Sunday School in the Rural Church.

Adult Education in Rural Life.

Agriculture of the Old Testament.

Interchurch Cooperation.

Weekday Religious Education.

Dramatics and Pageantry.

Country Church Efficiency.

Problems of Rural Youth.



A RURAL SCENE IN WISCONSIN



THE GLEANERS

Women's Contribution to Community Leadership.

Introduction to Mental Hygiene.

The Larger Parish Plan.

Social Problems of the Modern Family.

Faculty and Leadership

Instructors who have had a wide variety of training and experience are on the faculties of the schools. Representatives of the state agricultural extension service, experienced pastors in town and country churches, professors of rural sociology and agricultural economics, recreation leaders, directors of rural church departments of various religious bodies, leaders of state and county social agencies, specialists in religious education, officers of interdenominational organizations are all found among the instructors.

Expense of Attendance

The cost of attending schools for pastors is kept down to an irreducible minimum, and usually ranges for a two-weeks' school from \$15 to \$25 for board, room and registration. The cost of a three-weeks' session runs higher, in proportion. It will be noted that a number of the schools are at state colleges of agriculture which generously make their facilities and equipment available at the lowest possible cost. The same applies to the other institutions where schools are held.

Courses and Activities for Women

Most schools provide special activities for women or make special provision for the wives of the pastors. Special inquiries should be made as to what is offered by those who will bring their wives.

SCHOOLS SCHEDULED FOR 1932

Write to the Dean or Director of the school listed below that is nearest to you or that you are interested in attending for an announcement of courses, faculty and other information.

Those in session for two weeks and following the suggested curriculum recommended by the Committee on Town and Country.

<i>Name</i>	<i>Place</i>	<i>Director</i>	<i>Dates</i>
New England School for Town and Country Ministers, Bangor Theological Seminary	Bangor, Maine	Prof. Ralph S. Adams	June 13-24
Rural Leadership School, University of Wisconsin	Madison, Wis.	Prof. J. H. Kolb	June 27-July 8

<i>Name</i>	<i>Place</i>	<i>Director</i>	<i>Dates</i>
Auburn Summer School of Theology	Auburn, N. Y.	Prof. H. L. Reed	June 27-Aug. 4
School for Town and Country Ministers, Mich. State College	East Lansing, Mich.	Prof. Eben Mumford	July 5-15
Indiana Rural Pastors' School, Purdue University	Lafayette, Ind.	Prof. O. F. Hall	June 27-July 8
Va. Summer School for Rural Ministers, Va. Polytechnic Institute	Blacksburg, Va.	Prof. L. B. Hummell	July 12-22
Summer School for Town and Country Ministers, Cornell University	Ithaca, N. Y.	Prof. Dwight Sandersen	July 18-29
Rural Pastors' School, Drew University	Madison, N. J.	Prof. W. M. Gilbert	June 13-July 1
Summer School for Rural Pastors, S. D. State College	Brookings, S. D.	Prof. W. F. Kumlien	July 11-22
California Agri. College	Davis, Calif.	Dean W. L. Howard	May 9-20
Oregon Summer School for Rural Pastors, Oregon State College	Corvallis, Ore.	Prof. E. W. Warrington	June 20-July 8
Pastor's Fellowship School	Lstes Park, Colo.	Dean P. R. Lawton Asso. Bldg., Denver, Colo.	July 17-30

Schools in session for one week and those offering a more limited curriculum are:

Summer School for Ministers and Christian Workers	Hollister, Mo.	Rev. C. E. Van Der Maaten 724 Grand Avenue, Springfield, Mo.	Aug. 1-12
Pastors' School and State Ministers' Conference	Jackson's Mill, West Va.	Rev. W. H. Raoking Lost Creek, Va.	May 9-14

Church-building Funds and Annuities

REV. WM. F. DELONG, D.D.

Superintendent Church Building Department

THIS morning's mail brought a check for \$1,500 for two Church-building Funds. It is a bequest from the late Rev. C. W. Summey. This brings our list of Church-building Funds to 1165. These have been contributed by individuals, Missionary Societies, Sunday Schools and other organizations. Many of these Funds have come as bequests. We are being told every now and then by members of our Church that they have a Church-building Fund in their will. This is fine and should be encouraged. Pastors can very well speak to their people along this line. In this way the donor will be doing something for Home Missions long after he has departed this life.

In this brief article I wish to write about the Church-building Funds from a different angle. There are some people who may desire to contribute such a Fund while living but because of a certain re-

quired income do not see their way clear to do so. This is especially true in the time through which we are now passing. These are days of uncertainty of one's income. Many a corporation has omitted its dividend on stocks and bonds; perhaps the stocks and bonds may become worthless. Frequently in these days the question is asked, where shall a person invest his money so that it will be safe and return a certain income? To this question we would answer—Invest in a Church-building Fund on the annuity plan. We are not making the plea that a person shall invest all his money in these Funds, but let this be one of your investments. We give this advice for several reasons which we believe are sound.

First, invest in a Church-building Fund on the annuity plan because it is for a good cause. An investment of this kind will help to propagate the Gospel in the

United States, thus helping to Christianize America.

Second, invest in a Church-building Fund on the annuity plan because it will work for the Kingdom of God while you live and continue to do so as long as the Church shall last.

Third, invest in a Church-building Fund on the annuity plan because it is safe and assures you of a definite income as long as you live. This income is paid in semi-annual payments. It is safe because we believe in the Church.

Finally, invest in a Church-building Fund on the annuity plan because there is no expense to your estate in the settling up of this part of your estate.

Many of these 1165 Church-building Funds have been helping at three and four different places since they were

given to the Board of Home Missions. It would have been impossible for the Board to assist in the erection of many Mission churches had it not been for these Funds.

The amount of a Fund cannot be less than \$500, but it need not stop with that amount. We have Funds on our books ranging from \$500 to \$25,000. The largest one is the one raised by the Church at large in memory of the founder of the Church-building Fund idea—the Rev. A. C. Whitmer. The Church could have erected no better monument for his sacred memory. Through it he is continually speaking to the churches.

Anyone interested in Church-building Funds, either as an outright gift or on the annuity plan, can write to the author of this article who will be glad to give the necessary information.

Annual Statement of the Board of Home Missions

TO THE REVEREND SYNODS:

Dear Brethren:—

During the past year the Board of Home Missions has given to the Church a number of statements regarding the present status of its condition and in various forms has appealed to our constituency for relief. During its long history of more than a hundred years the Board was gratified each year to notice a slight increase in its receipts from the Church at large. This unbroken rule of a century seemed sufficient warrant to the Board to expect its continuance at the present. It, therefore, came with a shock of disappointment when in 1930 the receipts fell far below those of the preceding year. There were certain reasons which seemed to explain this decrease, and the fond hope was indulged that the year 1931 would find the Church back on its normal basis of giving. But the year 1931 was closed with a still further decrease on the Apportionment of \$46,000. In two years the decrease amounted to over \$100,000, as compared with the receipts of 1929. Only 47% of the total Apportionment for 1931 was paid. It is needless to state that this fact entailed great hardship on the Board. The monthly appropriations to the Missionaries could not be remitted with the usual promptness, and the Board is now

owing its Missionaries for overdue salaries about \$50,000. In other words, the 250 Missionaries who look to the Board for at least a part of their support must carry the burden which the Church at large seems unwilling to assume. They have done this with remarkable patience, but not without serious inconveniences.

To aggravate the situation still further, a number of banks and trust companies from which the Board had borrowed money closed their doors and demanded prompt payment of the Board's obligations to them. If the Church at large had maintained the level of its giving as of 1929, all Missionaries could have been paid up to date and all obligations to closed banks could have been fully discharged.

The Board has endeavored in every way to economize and bring its program of work within the range of the Church's contributions. The Board always believed that it was expected to furnish vision and motive in Home Missionary endeavor and gradually bring the Church as a whole to a higher standard of giving and of service. But now the Board has been obliged to accommodate its program to the response from the Church and this is a matter of far greater concern for the future of the Church than some folks may



REFORMED CHURCH AND PARSONAGE, NEILLSVILLE, WIS.

realize. In two years the Board has not enrolled a single new Mission, and had to forego the opportunity of entering several most inviting fields. It has also made a reduction of ten percent. on all salaries from the General Secretary to the remotest Missionary on the field. It has discontinued the salaries of the Superintendent of the Department of Evangelism and the Superintendent of the Pacific Coast. It has relinquished some of its office space at headquarters and brought its overhead down to a minimum. All this has been done with a view to rigid economy without interfering too much with efficiency and with maintaining the most necessary phases of the work.

It is gratifying to note that the following Missions have gone to self-support during 1931:—Braddock, Pa.; Lenoir, N. C.; Third, Chicago, Ill.; Ebenezer, Sheboygan, Wisconsin; Neillsville, Wisconsin; Hungarian, Dayton, Ohio. The Missions on the Roll have a membership of 28,727; and a Sunday School enrollment of 27,556.

Do our ministers and members appreciate the large constituency in our Church which is directly or indirectly dependent on the Board for spiritual development? The work of Home Missions has been interpreted altogether too much in money terms and not sufficiently in human values. If the work of Home Missions is allowed to lag, it will eventually affect the status of every agency, every institution, every congregation in the denomination. As a matter of self-preservation the Church must rally anew around this phase of its work. Springs of fresh

enthusiasm must be released. A steady flow of contributions for the support of the work must be maintained. Large givers must be discovered and the work itself be put upon a more nearly cash basis.

The second Sunday of November this year is again to be observed as Home Mission Day. The intention is to magnify the day and bring to our constituency a volume of facts and information which will stimulate interest in the work. The special offerings in connection with that day are to be devoted to the payment of appropriations to the Missionaries and to defray such other obligations as the Board may have to meet.

A complete and detailed report of the Board's activities during the past three years will be made to the General Synod in June, so that this brief statement to the Synods need not cover the same ground.

We, however, most earnestly plead for the full-hearted co-operation of pastors, consistories, congregations, Classes and Synods in this most vital and important phase of the work of the Church. Those in charge of the work feel the full measure of responsibility and have the deepest concern that the work entrusted to them may be carried forward with the strictest economy and with the utmost efficiency.

Yours, in a Common Service,
CHARLES E. MILLER,
President.

CHARLES E. SCHAEFER,
General Secretary.

April 1st, 1932.

Observations of the Treasurer

J. S. WISE

ON the eve of the meeting of the General Synod, I am constrained to quote from my former "Observations" preceding its Triennial meetings since 1920. At Reading, in that year, there was no deficit in the Board's General Fund and the Church Building Department was happy in its showing of a comfortable surplus. Much has happened since then. Preceding the meeting at Hickory, N. C., in 1923, I had this to say in the April number of the *OUTLOOK OF MISSIONS*:

"The Board of Home Missions' most perplexing problem at present is purely a financial one. Never before has its work with its inescapable responsibility been so clearly defined as now. The General Synod must provide a largely increased income for Home Missions or its Board must restrict and curtail its work. If that becomes necessary, the grave question arises, 'Where shall it begin?' Shall it say to its American Missionaries, many of whom have rendered invaluable service to the Church and have given the choicest portion of their lives in the up-building of substantial congregations, that the time is at hand for all such to 'paddle their own canoes'? Or, shall it imitate the birds by pushing such as, in its best judgment, may be considered full fledglings over the edge of the nest, regardless of the fact that there is a hungry cat prowling in the vicinity eagerly watching and waiting for that auspicious moment? Shall the work of years of toil, sacrifice and love be abandoned now for the sake of a few paltry dollars? Were that policy adopted, we could at best save but a few dollars—not by any means a sufficient amount to relieve the situation. For every new Mission enrolled, an appropriation must be made that would require the pushing out of the nest of at least a half dozen of such supposed fledglings. Therefore, we must look elsewhere or do absolute violence to the splendid accomplishments of the last ten years and destroy all that we have gained.

"In the next place, shall we renounce all further responsibility for the care of a long list of German Missions? After

years of patient effort, we have now reached such a point of unanimity of purpose that it would be simply suicidal to restrict or curtail that part of the Board's work. Where then shall we go? The Board has already decided to drop the Italian work in Chicago. We feel justified in abandoning this work because the Methodist Church is doing most successful work among these people. They can do that work much more successfully than we can. For the same reason, however, we of the Reformed Church cannot escape the responsibility that is undoubtedly ours regarding not only our German, but also our Bohemian and Hungarian work.

"The recent acquisition of a large number of Hungarians—at least 30,000 adherents—to our fellowship, emphasizes our responsibility, in that field, in terms that cannot be disputed. We cannot escape it. We dare not shirk it, and yet, were the Board to do that, its perplexing financial problem in its General Department would be solved. Such a step, however, is inconceivable. I cannot believe that we have a single Minister, Elder or any ordinarily informed member in our entire denomination who would favor such a course as that.

"Our work among the Colored people and the Jews was undertaken at the express command of the General Synod, and in those fields, therefore, we are only carrying out specific instructions."

(Both the Jewish and the Colored work have been discontinued since this was written.)

"The General Synod likewise commanded the Board of Home Missions to promote Evangelism, Social Service and Rural Work. That work must be done. If the Board is relieved from that work, some other Board or Agency will have to be created to do it, and that cannot be done without an added expense to the Church. I need not say anything more regarding that, for it is self-evident.

"What then is the alternative? What ought to be done? Well, the only sane, sensible and business-like answer is *Increase the Apportionment*. The present

apportionment of eighty cents per member for Home Missions, and, even if paid in full, is not sufficient. We must have more or take a backward step. We cannot even *stand still* on the present apportionment. It will be a Backward Movement and would be exceedingly demoralizing in its effect upon the present and all future Forward Movements in our beloved Church."

Again, in the April number of THE OUTLOOK OF MISSIONS, 1926, I said:

"The General Synod will convene in Philadelphia the last week in May. For a long time we have been looking forward to it and now it is almost here! What shall it mean to us? Are we glad that the Forward Movement is over? Is it over, or has it just begun? Surely our Church cannot afford to be without a Forward Movement. Not to move forward means to move backward. And so, the General Synod is welcomed most heartily at this time.

"Our whole future as a Church and as a contributing factor in the religious life of America and the world is at its threshold! One great task is officially finished. Objectively it is not. The whole program assumed over six years ago has *not* been completed. Great progress has been made but all the needs have not been met. These needs, as expressed in Home Missions, are more urgent now than ever. All of our missions feel the inadequacy of the financial returns from the Forward Movement. Six years ago General Synod was thrilled over the results of the canvass for funds. The Board assumed large financial responsibilities and for two years anticipated, in a degree, the income it was to receive. Our good people pledged it and we had faith in them. Why have so many of them failed to pay?

"We said to our Missions, 'The Church has pledged a little over one-half of the amount asked of it through the Forward Movement. Your Board, therefore, feels safe in starting its building program in the hope that ultimately fifty per cent. of the amount budgeted for each Mission will be realized.' On the strength of this, those Missions whose building operations were the most urgent were encouraged to begin. The cost of building was increas-

ing annually with little or no prospect of its ever becoming cheaper. So for two years we put on the greatest building program ever assumed by the Board. According to the amount pledged by the Church, our Board should have received \$400,000 annually. We had great faith! At the end of two years our faith was so sadly tested that we changed our program most radically. For nearly two years we marked time, hoping that the Church would catch up. We could not push off some of our projects any longer, and so for two years we have kept our building operations down to the minimum. In spite of this retrenchment we have been unable to decrease our bank loans in any appreciable degree. Why? Because the Church promised the Board one-half of its askings and then only paid half of that. Here are the figures:

Allotment for Home Missions. \$2,383,200
Amount pledged for Home

Missions 1,300,000
Amount paid (to March 1st). 661,344

"Some blame for this result, no doubt, must be assumed by the Board. Its judgment is not infallible, but I am sure every member of the Board, as well as every one of its officers, have rendered the most efficient service possible. Therefore, to 'knock the Board' solves nothing. Some blame, no doubt, belongs to the Forward Movement Commission; but I want to say that the Church could not have picked a better set of men to do that work. Therefore, it deserves our praise. Many congregations did all that was asked of them. Some did more. Many did less. Others did nothing at all. Now, who is to blame? That is a serious question and I suspect that all of us, as individuals, rather than as groups, need to repent in dust and ashes."

And in 1929 from the March and April numbers of the OUTLOOK OF MISSIONS I pass on the following:

"Christianity, under the direction of the organized Church, is being challenged more persistently and systematically today than ever before in its history. This is certainly not the time for the Church to restrict its activities in making our Country more Christian. All of the Home Mission Boards of the Protestant Churches

fully realize this. All of them are struggling at the task with insufficient incomes. These incomes can only be supplied by their constituency. If their constituency fails, the work fails. It cannot be otherwise. Will our Reformed Church measure up to its responsibility? The apportionment income between now and June will answer that question. I have great faith in our people. I know that the apportionment *can be paid in full*. Will we do it?

"The lack of experience has wrecked many a noble enterprise in Home Missions. The Board is often blamed for the seemingly slow growth of many of its dependent Missions. Usually it is blamed unjustly. If in every new enterprise everyone connected therewith, from the Missionary down to the humblest member, were endowed with sufficient experience to handle the problems that are bound to arise, with true courtesy and tact, I am convinced that every one of our Missions would prosper and grow far beyond our expectations. But there's the rub. We are dealing with human beings; each one of whom represents a different type of personality, having strong convictions of his own. Most of our newer City Missions begin with a small group of people who are comparative strangers to

each other, having recently acquired property in the community and who are, more or less, enthusiastic over the prospect of 'having a Church' in their midst. This enthusiasm in most cases is quite genuine. Oh, for a more tactful handling of such conditions! Here is where thoroughly trained and experienced leadership is needed. The first Missionary should by all means have sufficient experience to be able to judge men and pick out and challenge the very best men in the community for the officers. If he succeeds in doing that, the success of the Mission is practically assured from the beginning. On the other hand, if the Mission is poorly officered the enterprise is often doomed to many years of difficult, uphill work before its success is in sight."

At Hickory the Apportionment for Home and Foreign Missions was increased from the ridiculously low figure of eighty cents per member that had remained fixed for ten years, but the Church failed even to attempt its payment in full. Is it any wonder that with a greatly decreased income during this triennium the work in the Home Land had to be curtailed and the Board obliged to cut its appropriations to its Missionaries most drastically? Will relief be found at Akron in June?

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Prohibition in the United States—A Summary

IT is now more than eleven years since the Prohibition Law went into effect. During these eleven years widespread and sustained attacks have been made against it.

A hundred years of agitation for Prohibition preceded the enactment of the Eighteenth Amendment. Before the Prohibition Law became effective, thirty-two of the forty-eight States had passed prohibition laws of their own.

The vote in favor of submitting the national prohibition amendment was, in the House of Representatives, 282 for,

and 128 against; in the Senate, 65 for, and 20 against. In the state legislatures the total for ratification was in Houses of Representatives 3,739, and against ratification, 934; in the Senates, for 1,288, against 213. Forty-five of the forty-eight state legislatures voted to ratify, although only thirty-six were required.

Before national prohibition was adopted there were 48,403,537 people living under State-wide prohibition; and a total of 62,763,652 under either prohibition or some form of local option prohibition (census of 1910).

Twenty-one States adopted Prohibition by popular vote. In certain other States where Prohibition was adopted by the Legislatures by popular vote it was subsequently approved.

The career of prohibition in the Federal Congress really began with the enactment of the Webb-Kenyon Law, March 1, 1913, for preventing the shipment of liquors into States which desired to prohibit such importation. This was followed by the Alaska Prohibition Act of February 14, 1917; Porto Rico Prohibition Referendum Act of March 2, 1917; District of Columbia Prohibition Act of March 3, 1917; Reed and Jones-Randall Amendments to Post Office Appropriation Bill, Act of March 3, 1917; Increasing Military Establishment, Act of March 3, 1917; Food Control Act of August 10, 1917; Submission of Prohibition Amendment of December 18, 1917; Hawaiian Prohibition Act of May 23, 1918; War Prohibition Act of November 21, 1918; Prohibition Enforcement Act of July 22, 1919 in the House, and in the Senate September 4. This Act was vetoed by President Wilson, October 27, 1919, and passed over his veto on the same day by the House and by the Senate the following day.

The Text of the Constitutional Amendment Resolution is as follows:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid as a part of the Constitution when ratified by the legislatures of the several States as provided by the Constitution:

"ARTICLE —

"Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"Section 2. The Congress and the several States shall have concurrent power

to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."

The Amendment was proclaimed as part of the Constitution by Acting Secretary of State, Frank L. Polk, under date of January 29, 1919, to become effective January 16, 1920, one year after ratification by the 36th State. Commander Booth of the Salvation Army says:

"We recognize that the task of banishing all intoxicating liquor from the land is a stupendous, a lengthy one, but the same strong forces of moral sentiment, scientific education, and business prudence which made outlaw of its sale and manufacture are equal to the undertaking. And, behind such efforts, there must also be reckoned with the dynamics of divine inspiration.

"The edifice of prohibition has been well and substantially built, its labor has not been spasmodic nor its material cheap, and what it has taken so many years to raise up would surely take as many years to pull down. Therefore, for the future, we are unafraid. The coming generation, growing up without alcohol, educated in the history of its abuses against hygiene, commerce, and morality will muster so vast an army against their fathers' greatest foe as to protect from any and every jeopardy the legislation which safeguards their national life.

"By the Constitutional Amendment of Prohibition a measure has been enacted that will do more to bring the Kingdom of God upon the earth than any other single piece of legislation, for the rum demon is the foundation and the bolsterer-up of almost all evils. Therefore, history for righteousness has been made history that will live, for activities have been set in motion for civic and national betterment that will never stop until all evil is dead." (Indebted to the "Clipsheet" of the Board of Temperance of the Methodist Episcopal Church for the material of this article.)

Who Pays?

THE fight for direct relief for the unemployed has become quite clearly a fight as to who should bear the financial burden of it. The defeat of the Costigan-LaFollette Bill in Congress, in the first serious consideration of the question by the Federal Government, was a victory for those who are against direct relief notwithstanding the fact that "every one of the scores of men and women with practical experience in relief, who testified before the Senate and House Committees on the matter, favored Federal help." This quotation is from a statement issued by the Joint Committee on Unemployment, signed by the chairman, Prof. John Dewey, Father John A. Ryan, Rabbi Stephen S. Wise, and Bishop Francis J. McConnell.

Public hearings in Chicago on unemployment held by the Workers' Committee, of which Prof. Arthur Holt, of Chicago Theological Seminary, is chairman, seem to have been done very thoroughly. The Committee "undertook to prove nothing, combat nothing, but simply to hear what is actually happening to districts hit by the burden of unemployment." Not only the unemployed testified but milk-men, teachers, landlords, insurance men and so on. Everybody who would could testify and appears to have had his say. A club woman, following the close of the series of hearings, when the Committee met to summarize its reactions, said, "Every representative in the State Legislature should have been chained to his chair and made to listen to their stories." The Committee agreed in finding (these statements are an abridgment of the report):

(1) The real burden of this crisis is being borne not by any relief agency, but by the poor sharing with the poor. All who have little or nothing are straining their resources to the breaking point to help their neighbors, relatives and friends.

(2) The present system of relief reduces every applicant to pauperism before he is given consideration—absolutely broken in purse and spirit before he can expect relief. His savings gone, his borrowing capacity on life insurance,

funds and relatives exhausted, his home gone, he finally in desperation comes to the point where all his American training has taught him is a disgrace to come,—to ask for charity.

(3) Nobody was found who was not willing to work and had not tried in every way to find work.

(4) There was found on every hand a terrible amount of suffering and sense of insecurity, due to periods of waiting and uncertainty.

(5) There was found on the whole an enormous amount of patience and goodwill. There was, however, also found, particularly among more skilled workers, a waning faith in the agencies of government, and impatience with the do-nothing programs thus far offered by such agencies. The applause, given occasional radical and bitter statements, was more eloquent than anything said.

(6) This Citizens' Committee came out of the experience believing to the last person, that first of all immediate and adequate relief must be given by State and Federal appropriations; and second, that charity from whatever source and in any amount is not the answer to this last infirmity of a whole nation.

It is generally recognized that relief given by the local or State governments will be paid largely through the general property tax, which means that it imposes the burden upon small home owners and small business men and landlords. In 1931 the average tax rate of 177 American cities, with a population of over 30,000, was \$3.40 per \$100.00 valuation. The Federal Government can raise its share of the cost of caring for the unemployed by increasing surtaxes and estate taxes, as the Joint Committee on Unemployment has convincingly shown. This could be done without causing hardships upon those who would have to pay. This Committee points out that in Great Britain men similarly situated to persons of the same class in the United States pay from two and a quarter to twenty times as much tax into the national treasury.

Starting Churches Through the Children

By MRS. GEORGE BARBOUR

THERE is a community of Japanese Christians in the Province of Omi who spend their week-days in business, both in order to support themselves and as their chief demonstration of Christianity, and who give Sundays and evenings to "direct evangelism." Work in new villages and towns is started through the children. A young man gathers a group of children and tells them stories—mostly Bible stories. After a few weeks there is a rainy day and some small boy gets his parents to invite them into the house. The parents listen and older relatives from various households get the habit of dropping in, until the little room is so crowded that the adults are asked to wait until the following hour. However and herein lies the difference between their work and most of ours, the meeting for the adult does not consist in preaching to them, but in telling them more stories for them to tell the children. As the parents tell these stories during the week the children ask embarrassing questions, and so the parents ask for Bible study. When parents try to teach children to pray, they find that they do not know much about it themselves, and so a worship service is started. The parents also discuss in these meetings the moral problems which have arisen in regard to the children, whereupon one father turns to another and says: "You can't say much to your son about playing marbles for coppers: I saw you gambling yourself last night." And thus the parents find that for the children's sake they must change their own lives.

Twenty-five permanent groups have been formed in this manner, where over a thousand children are taught each Sunday, and every group is on the way to becoming a church. A few of them are already fully established churches; others are only so far advanced as to share a pastor with several other groups. Some are still being visited by the young man who started them. There is no haste about forming churches. "It is much better," writes the head of the movement, "to develop strong character among the local converts first, and when enough of them are strong enough, a church will result naturally. . . and it will be supported

by them as inevitably as are their own households."

But even before a group is ready to become a church, those adults who are not needed to teach their own children go into a neighboring village to start a branch Sunday school. Sharing precedes complete growth, and is the chief motive and means of growth in Christian knowledge and life. The Omi Christians follow their Master in saying: "For their sakes I sanctify myself."

"One loving spirit sets another on fire." A young Chinese evangelist heard this story and caught a vision. He realized that when adults devoted themselves to teaching the children there would naturally grow up a consecrated and working Christian group, as well as more adequate Christian training for the children themselves. These children would become far more completely Christian in thought, behavior, and in their social relations, and thus make a Christian community in one generation instead of in two or three generations, which is the usual rule.

This evangelist went for two weeks to a village where there was a group of Christians earnest enough to have persisted despite mission neglect. They were mostly elderly, and in danger of becoming "heirless," as he was able to make clear to them. He started a program the purpose of which was to "build a church on the foundation of the children" and, as he put it, "to invite the Heavenly Father into the homes instead of letting Him reside in the church building." For more than two weeks in various meetings he explained his idea, meantime teaching a class of children himself, and conducting children's worship.

The third Sunday he helped one of the young men to prepare for this and lead it. Then, after the regular church service he asked for volunteers whom he could train to carry on the Sunday school after he had gone. Four young women, five young men and one elderly gentleman, all simple farm folk, barely able to read their gospels. They met daily to talk about purpose and methods, and at the fifth session two of them taught a practice class which was observed by the others, and

(Continued on Page 192)

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR



Faust-Kwan (Faust Hall)

JUST before Dr. A. K. Faust left Sendai, the Japanese teachers, students, graduates, patrons, and other friends of Miyagi College, presented him with the cornerstone of a building. The inscription on the stone is: "In Honor of Dr. A. K. Faust, President, 1913 to 1930." Dr. Faust handed the cornerstone to Rev. C. D. Kriete, the new President, and kindly requested him to erect upon the stone the proposed building. The building is of purely Japanese architecture and is thoroughly artistic. Of this building, President Kriete says:

"The Faust Kwan (Hall), a gift of patrons, teachers and alumnae, in honor of former President Faust, was completed during last year, but the dedication was waiting on the completion of the new students' entrance to the High School. A very impressive dedication was held December 26; grateful acknowledgment was made of Dr. Faust's long, faithful and efficient service to the school. The building is being used for the Sewing and Etiquette classes of the High School and as a demonstration house for the Home Economics Department of the College."

Beginnings

THE dedication of the Chapel at Ogawara, Japan, was of special interest to me and made me happy because it reminded me of the very beginning of

that work and the part I had in it. Before the nineties there was no Christian work done in that town, and when I wondered and asked why, one of our Japanese

workers said: "No use; the people are too *ganko*, bigoted and stubborn." If I didn't say it, I thought, if such is the case they surely need the Gospel all the more. One Saturday morning I said to my wife: "What would you say to going to Ogawara today? You take O Toko San (her helper) and we three, with the baby organ as baggage, will go there, and do street preaching—see whether we can't start some kind of work." She consented and we went. On a vacant lot we set up the organ—wife playing, and we sang several hymns. Soon we had a crowd around us, men, women and children. After the singing I told them who we were and why we had come to Ogawara. O Toko San made an address and we sang some more. Then we said that we would come again ere long. Next time we found there was part of a house we could rent in which to hold our service. One of our North Japan College students went along and he made an address and it was announced that we would start an English-Japanese Bible Class for young men, and wife and her helper would teach the women and girls foreign needle work or knitting, called in Japanese, *Amimono*.

After six months had passed there was one conversion—a woman whose name was Mrs. Hatsumura. This woman, on the eve of our returning on our first furlough, I baptized. Before our departure for America, early on a Sunday morning, this woman with her son, a boy of perhaps eight years, came to visit us in our home and to say good-bye, and to thank us for having taught her the "Jesus Way." She told us how happy she was,

and how she wanted her husband and boy also taught and become Christians. Such was the very beginning, and what have we there now?

After years of waiting, a congregation of less than a hundred now has a fine Chapel and parsonage, to live and work in. Read the account of the dedication service published in the January number of THE OUTLOOK OF MISSIONS, page 24.

During these years the place has grown. The fine houses of prostitution that flanked the approach into the town have long since been empty, and now respectable business is carried on in them. In two neighboring towns, Murata and Kanagase, there are groups of Christians and Sunday Schools. It was a hard pull but worthwhile.

Another thing about the building of the Ogawara Chapel after years of waiting, was the realization of a wish and the answer to my prayer, that the five county seats of Miyagi Province where we had congregations but no suitable houses of worship, might be supplied. Four of them were built while I was still on the field, and Ogawara since my retirement.

There is one other thing that I should like to mention, viz. that in the neighboring town of Murata a temperance society had been organized and the majority of the men of that small town or village were all members of the society, and drinking—one of the vices of Japan—had practically stopped in Murata. Public prostitution had stopped in Ogawara. It gladdens my heart to think of it and to write about it.

J. P. MOORE.

Lansdale, Pa.

"Throw Out the Life Line"

IF you had heard twenty Japanese young men sing, "Throw Out the Life Line" (in English) at church this morning, as I did, you would have been thrilled, too. They put into it all the enthusiasm and sincerity of their youth. Many of them received "The life line" thrown out to them just one year ago, and now they, too, are working to help others. These are the young men who come to our home on Saturday afternoons for recreation and singing, and on Sunday mornings attend English Bible Class and Church services.

On the other Sundays, on which the young men do not sing, the High School girls take their turn. They also come to our home, on Friday afternoons. Some of these girls are part of the large group of young people who were baptized in Wakamatsu last year, and who are now active in church work.

With these groups and other groups, as well as with personal contacts, we are trying to carry forward the good work that Dr. and Mrs. Noss and others began here in Wakamatsu.

The church has just taken part in the "World Week of Prayer." Meetings were held each night in the homes and in church. The young people came out and took an active part. A real inspiration awaited all who were present. Young and old took part readily by praying, by relating experiences or by calling for hymns. Hearts were opened, and we were refreshed: God heard, and gave us His benediction.

Returning from a meeting a short time ago, as our train was coasting down the mountain into the valley, in which Waka-

matsu is situated, I was overcome with a deep feeling of joy, for I was going home—to the place which I had begun to love, and in which I had begun to work. Only a few months have passed, but we are beginning our work with thankfulness and hope.

We miss the Noss's presence and are eagerly waiting for their return from America. They have done a great work to which testimony was given at many farewell meetings.

MARCUS J. ENGELMANN.
Wakamatsu, Japan.

An Interesting Letter from Mr. Sipple

Sendai, Japan, January 14, 1932.

My dear Dr. Bartholomew:

Perhaps the experience here described, the type of work done constantly by the evangelistic missionaries, but quite an unusual experience for an educational missionary, and one new in the field, such as the writer, will be of some interest. I can but say that the trips described were most appealing to me, as the opportunity to get into the country, to visit real farm houses and to see how the people live does not present itself to me very often. Teaching in Tohoku Gakuin does not permit of much traveling about.

We spent Christmas Day and the following week-end in the home of our Morioka missionaries. On Christmas Day, shortly after noon, Mr. Schroer and the writer left by train for Ichinohe, a town two hours north of Morioka by slow train. A thick fall of snow had turned into rain before we reached Ichinohe and the streets were resultant seas of mud.

In Ichinohe there work Pastor Sasaki and his wife. They were married shortly after his graduation from the Seminary in Sendai in March of 1931 and started at once in their new field. Mrs. Sasaki was a Bible woman before her marriage, which is of great advantage to them in their work.

I know nothing definite about the work in Morioka Ken, but if the poverty of the towns-people and farmers is as great there as it is in some other parts of Japan, Mr. Sasaki must be working under

great handicaps. The fact that Mr. Schroer made this trip, on Christmas afternoon, in order to baptize six young Christians, conduct a Communion service and preach a sermon to the congregation, shows in some measure what a "hustler" is Mr. Sasaki. The six who were baptized, three young women and three young men, were all led to Christ by Mr. Sasaki since his arrival in Ichinohe. This is a mountain town where living conditions cannot be of the best and facilities are not all at hand.

The congregation holds its services in two large rooms of a residence, the same in which the pastor and his wife probably live. When we arrived we found the members of the congregation there, ready for the service to begin. A decorated Christmas tree stood in one front corner. A small reed organ and a small pulpit witnessed the fact that these rooms serve as God's house. The members of the congregation sat, as is the custom, on small cushions placed on the mats of the floor. I wanted to do likewise, but Mrs. Sasaki insisted that I occupy one of the wicker chairs which were brought for the visitors. Some warmth came from two or three small charcoal-fires, one of which was burning in a square fire-box set in a hole cut in the floor for the purpose. The top of the fire-box was flush with the surface of the mats. Of comfort, according to western standards, there was very little, but the two-hour service proceeded with a dignity and spirit of worship which we could well afford to absorb and profit

by. Just a mention about one member of the congregation, a young man in the uniform of the Imperial Navy, who became a Christian before he entered the navy. He went to the station with us after the service. He and I couldn't speak much together, but his face told his story. It was the cheeriest, most smiling face one could wish to see on any person.

On Christmas evening there was a long service of song and story in the auditorium of the Morioka Church. This service was most interesting and gratifying, as the small auditorium was filled to the bursting-point with townspeople. I want to tell you, however, about the visits made to two country Sunday-schools the Sunday after Christmas. Mr. Schroer started them September last at two separate points in the country, each about a twenty-minute ride from Morioka by car. Our morning visit took us to a thatched-roofed farmer's house, situated in a small hamlet. Soon the Sunday-school members arrived, all of them farmers' children, almost thirty in number, ranging in age from tots to older children of twelve or thirteen. We slid back the paper doors between the verandah and the main room of the house, sat down on the floor, and the service started. They listened most attentively to a Bible story told them by their teacher, a young lady of Morioka, and sang a hymn or two, reading the words written in large characters on a chart in front of them. How they did sing! There was no instrument to accompany them.

One could hardly conceive of a service simpler in form than this one was, but we must remember that the Sunday-school is young both in age and in the ages of its members. Mr. Schroer is working here with raw material, children who had probably not heard of Jesus before entering the Sunday-school, but think of the good that can result from such beginnings in the years that are to come. Work of this kind is of the greatest importance, for the country people of Japan are the ones who are as yet largely uninfluenced by Christianity, because they have not had the opportunities of those in the large centers.

The afternoon service was held in another home, similar to the home visited during the morning, and the service was largely the same, except for the fact that there could be no singing. Music was omitted out of respect to one of the charter members of the Sunday-school, a seven-year-old boy, who had died in his home next-door.

With kindest regards and best wishes, I remain,

Very sincerely yours,

CARL S. SIPPLE.

P.S.—The members of my English Bible Class have just left, after which this letter was finished. An average of 17 or 18 college students come here one night every week. We are reading the Gospel of Luke now. We have a short social period after the Bible study, then they go to their homes. It's a joy to have them come!

Central China College is Making Progress

Wuchang, China,
February 18, 1932.

Dear Doctor Bartholomew:

I do not know what reports you have been getting about China and the work here, but I can imagine. Well, here is another, which I hope will make your heart glad.

The work at Central China College has not been disturbed in the least, so far, by wars, pestilence, famine, flood and whatever else seems to be rampant about us. Even Communist threats have not hindered our work.

Central China College is forging right ahead with its program, which is not

merely to build herself up, but to raise the whole standard of Christian education in Central China. That program includes helping the Middle Schools with their problems at all times, no matter what the temporary inconvenience may be to ourselves.

The accompanying photograph was taken on January 28, and represents a group of Middle School teachers and principals who had gathered here with us for a three-day conference on Middle School problems.

These teachers come from four provinces, in the middle of winter, with sometimes days of cold traveling, and not one of them certain whether it would be pos-



CONFERENCE OF MIDDLE SCHOOL TEACHERS AND PRINCIPALS HELD AT CENTRAL CHINA COLLEGE, WUCHANG

sible for them to get back to their homes or stations again, on account of wars, bandits and communists. But as was their zeal, so was their interest in the work and their intelligence in grasping possible solutions for many of their problems.

The group represents teachers from 21 Junior Middle Schools and 10 Senior Middle Schools, as well as those college teachers who assisted in the program. The group further represents the following Christian organizations in the China field: Methodist Episcopal, Wesleyan Methodist, London Mission, Evangelical, Reformed Church in the United States, Presbyterian, Lutheran, Yale Missionary Society, Episcopalian, Church of England. It also represents a solid backing and foundation for the work of Central China College in its program of Kingdom building, irrespective of denomination.

The persons marked upon their right shoulders are members of the Reformed Church, and workers at Huping, Zierner or Central China.

The College is still operating within its budget, and unless something unforeseen happens, will be able to do so to the end of the school year.

The Mission has provided for the needs of the College in a very splendid and equitable manner, so that the Reformed Church is taking her part in the work, as she ought, and yet exactly as she is able.

Our constituency is beginning to realize that Central China College is its own Huping, in just the same manner as it

was when at Lakeside. The recent conference has done no little to bring this realization to pass, and to give our own church workers, in all departments, a sense of the oneness of the religious program in central China.

We are all working together. And we are *working*. We are happy and thankful that we can work.

The refugee situation is still serious and a big problem for all church workers in the Wuhan center. Many thousands of the refugees have been driven away, some to starve or die of disease, others to fill the ranks of the Communists. A semi-permanent feature of the work is the establishment of orphanages in several parts of Wuchang, which will last as long as the mat-sheds and the funds from philanthropically minded people are able to stand the strain. These orphanages contain young boys and girls, victims of flood and Communism. In them are found hundreds of children who have not yet been sold, claimed or apprenticed. The boys are there because they have no relatives of any kind; if they had, they would be claimed and put to profitable employment in time. The girls who are there have not only escaped famine, flood and sword, but have so far been saved from being sold to houses of prostitution. What will become of these orphans depends to a large extent upon the economic prosperity of this region during the next six months, and that, in turn, means, to some extent, the ability of the people to reinhabit and cultivate their farms.

PAUL V. TAYLOR.

A Japanese Appreciation of a Board Secretary

By CHRISTOPHER NOSS, D.D.

REV. DR. JACOB G. RUPP, Field Secretary of the Board of Foreign Missions, has more intimate personal knowledge of the work in our three fields abroad than any other man in the Church. Three times, largely at his own expense, he has painstakingly gone over the ground, shrinking from no hardship to ascertain the facts. On the occasion of his third and last visit to Japan, in the fall of 1930, the late Professor Ito and I shared in turn the responsibility of serving him as guide and interpreter. Mr. Ito was a particularly close friend of the Rupps, having been a frequent guest in their home when, years ago, he was a student in America. In response to a request from me he wrote the following account of the visit year before last. Not long afterwards, in the spring of last year, at the close of two very strenuous days, including the Sunday of the Dedication of Iwanuma Church, of which he had long been pastor, and a Monday filled with work at the Seminary and various important conferences, his long-overtaxed body suddenly collapsed. I was to translate what he wrote, but, overloaded myself, have been unable until today to discharge the duty entrusted to me. Professor Ito's tribute to his friend contains between the lines a characterization of his own spirit, and as such deserves the attention of our Church.

"Dr. Jacob G. Rupp landed at Yokohama, August 22nd. Then in Karuizawa, Nojiri, the various provinces of the North, Tokyo and Saitama Ken, he visited churches and conversed with ministers, laymen and missionaries. At Gotemba he attended the Conference of the Kingdom of God Movement and spoke intimately with Mr. Kagawa and Mr. Kimura, who were also there. Finally, September 30th, he sailed for Kobe and went on to China.

"Taking advantage of the fact that he had obtained a sum of money on endowment-insurance, and with the idea of acquainting himself more thoroughly with conditions in the foreign missionary fields of the Church, and so contributing to the progress of the Kingdom, he came also, with Mrs. Rupp, to our country. It was

not for sightseeing that he exerted himself, but simply that he might converse with Japanese Christians and get some inspiration from them. Having come before, fourteen years ago and, again, six years ago, he had obtained a general knowledge of conditions. This time it was his intention to enter deeply into the life of the Japanese people, and not waste time and energy on superficial things. He seems to have realized this purpose.

"He stopped in Japanese inns and was glad to partake of real Japanese food. At one inn he and Dr. Noss ministered to each other in the bath, like real Japanese friends. When traveling on trains, in preference to sandwiches prepared by American friends, he gladly ate rice-lunches and drank tea. Attending the Ministerial Association of Miyagi Ken he even dared to eat raw fish! These are feats impossible to most visitors from abroad. The facts show how seriously he endeavored to adapt himself to Japanese ways. To the Greeks he would be a Greek.

"For instance, the local committee for Iwate Ken planned a trip to Miyako. Now this is about the most inaccessible of all the stations in the North, though since part of the projected railroad has been completed it is no longer necessary to spend a whole day to get there. Still a large part of the way must be traversed by automobile over the road along the precipices by the Hei River. When Mr. Schroer had phoned to Akita to get Dr. Rupp's consent his friends there had expressed fears for his health, but he himself, believing in divine protection, agreed instantly. It meant leaving Morioka at half past six in the morning. After riding four hours in an automobile he reached Miyako at one o'clock and at once inspected the kindergarten. In the evening he attended a welcome meeting, early the next morning retraced his way over the road by which he had come, and on returning to Morioka at once proceeded by train to Sendai, one hundred miles farther. Such was the two days' program. On the way back from Miyako it did not occur to him to utter the least complaint.

He just praised the picturesqueness of the scenery, commented on the hopefulness of the work at Miyako, and rejoiced to have seen the new chapel. Moreover, hearing that on this stretch of seventy miles between Miyako and Morioka no Christian work had ever been undertaken, he remarked that this was evidence of the vastness of the territory that needed development, and that we should devote ourselves to the extension of the Kingdom. This illustrates how he is consumed with zeal for the evangelization of Japan.

"One question often put by those who gathered at conferences here and there was this: To judge Dr. and Mrs. Rupp by their long career in the pastorate and the secretaryship, they cannot be in their prime; but when one meets them face to face, they are full of energy and do not seem old: what may be their age? This shows again that consumed by zeal for the salvation of humanity they are unconscious of the approach of old age.

"An evil into which some observers fall is to see the dark side and run into pessimism. For instance, when a Japanese observes America, he sees the dark side of New York and thinks of his dissatisfaction at the treatment given him; then on his return loudly denounces America. But Dr. and Mrs. Rupp are very different. They look optimistically on the bright side of the personnel and the work; and even though on account of the difference in country and customs there may be instances of Japanese rudeness they never take this to heart, but respond in a most magnanimous spirit. As observers they have very superior qualifications. It is because they have such a spirit of friendship and love that they can under-

stand the people and the country of Japan.

"Again our friends are very frank. In speaking of America, its national character, and particularly of the condition of the Foreign Boards, they reveal the inner spirit without reserve. For this reason some of the ministers after the conferences in various places confessed: Through conversation with Dr. Rupp we have come to understand the condition of the Foreign Board clearly, and we feel that America and Japan have become very much closer. It may be said that as traveling secretary he has thoroughly fulfilled his mission.

"When on a previous tour they traveled in China they suffered by falling into the hands of bandits. Unfrightened by this, their courage in going to investigate the China Mission, in circumstances of greater peril than on the previous occasion, is cause for amazement. This is in order to visit fellow-missionaries in peril, and in order to encourage God's chosen saints there. Here one is reminded of St. Paul, who knowing that afflictions awaited him, yet shrank not from the course in which he was to proceed.

"Through their visit we have received great encouragement and a precious vision. It is said that 'one hundred hearings do not equal one seeing.' Japan and America, separated by ten thousand miles of land and sea, cannot understand each other's state through a single report. Understanding can only be brought about through visitors like Dr. and Mrs. Rupp. We earnestly pray that in the near future we may again welcome them and thereby make our cooperation deeper and stronger."

KAKICHI ITO.

Board of Foreign Missions

Comparative Statement for the Month of February

Synods	1931			1932			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$4,864.15	\$1,789.85	\$6,654.00	\$5,666.37	\$1,533.34	\$7,199.71	\$545.71	.....
Ohio	1,146.00	898.31	2,044.31	1,472.00	590.77	2,062.77	18.46	.....
Northwest	1,054.12	196.27	1,250.39	349.95	155.40	505.35	.....	\$745.04
Pittsburgh	1,533.87	68.70	1,602.57	1,965.73	421.88	2,387.61	785.04	.....
Potomac	1,789.06	398.02	2,187.08	1,770.75	507.58	2,278.33	91.25	.....
German of East..	824.20	227.25	1,051.45	463.46	121.05	584.51	.....	466.94
Mid-West	783.90	344.94	1,128.84	740.26	201.21	941.47	.....	187.37
W. M. S. G. S.	.....	5,976.19	5,976.19	.....	5,457.50	5,457.50	.....	518.69
Miscellaneous	.....	.....	.....	.....	18.00	18.00	.....	.....
Annuity Bonds	.....	100.00	100.00	.....	.....	.....	.....	100.00
Bequests	.....	500.00	500.00	.....	100.00	100.00	.....	400.00
Totals	\$11,995.30	\$10,499.53	\$22,494.83	\$12,428.52	\$9,106.73	\$21,535.25	\$1,458.46	\$2,418.04
						Net Decrease.....		\$959.58

How Is the Work of Foreign Missions Progressing?

(Paragraphs from the Annual Statement of the Board of Foreign Missions to the District Synods)

THERE is much to hearten the workers and the supporters. The members of the Board and the missionaries have had to face many strange and exacting conditions both on the fields and at home. This is not a time to close our eyes to the changing attitude of many people in lands largely non-Christian towards the missionary enterprise and in the loss of interest on the part of some of our own constituency. Whatever clouds gather about the Missions or mists of doubt hover over the Church the purpose of Christian Missions stands *sure*, and its accomplishment is *certain*.

The missionary is a vital link in the fellowship of mankind and the missionary enterprise is the divine agency for the promotion of peace and good-will among the nations. It is this conviction which emboldens us to declare that out from the Cross of Calvary the crucified Christ calls to a lost world, and that God is saying to His Church, "Your greatest business in life is to seek and to save the lost." The need of the hour is for all our pastors and people to pursue with holy zeal the great passionate ministry of human redemption. "It must not suffer loss."

A Word of Caution

Deep concern has been felt on the part of Christians everywhere over the grave crisis in the Far East. Before this is read we trust the dove of peace will have found a resting place in Japan and China. The situation is so tangled that we should be very slow to judge the merits of it. Whatever the cause or the outcome of this political misunderstanding, we can be perfectly sure that the light of Christ will continue to burn brightly in the hearts and homes of the Christians in the Orient. These are worthy of our affection, confidence and co-operation and by their suffering for Christ they are enriching the life of the Christians in the West.

Our business as a Church in Japan and China is the Father's business. The Kingdom of God embraces the whole world and unites all Christians in the one

body of a holy faith. We do well to continue to work for a Christian International, and thus hasten the coming of the Kingdom of our Lord. "Be swift to hear and slow to speak" is a wise motto for us to follow at all times.

The Japan Mission

There are a number of outstanding facts in the reports of the Mission. Among the foremost is the drastic reduction made in the budget for 1932, affecting the salaries of the missionaries and all Japanese associates. It is feared this will result in hardship to the workers and possibly detriment to the work. Let us not forget that our missionaries are entirely dependent for their support upon what the Church provides.

The completion of new chapels at Ogawara, Kitakata, Urawa and Koshigaya has brought a new courage to the groups of earnest Christians in these towns. The great need in Japan is for more chapels. It is a rule of our Mission to pay two-thirds of the cost of a chapel if the local Church members will provide the other one-third. Are there not members who will erect chapels as memorials to their loved ones? The erection and the furnishings of North Japan College Church mark a distinct advance in the architecture of the houses of worship in North Japan. This notable building was made possible through the liberal gift of Miss Ella A. Rahauser and contributions from other friends of Dr. and Mrs. David B. Schneder.

One of the worth-while buildings is the new Christian Education Building at Morioka, the funds having been secured by Rev. and Mrs. Gilbert W. Schroer from the Woman's Missionary Society of General Synod and congregations in the West. Important sanitary changes were made at the High School Building of Miyagi College, the expenses being paid by the Woman's Missionary Society of General Synod. The Faust Hall is a gift of the Patrons, Teachers and Alumnae of Miyagi College in honor of the former President, Dr. Allen K. Faust, and is being used largely by the Home

Economics Department of the College.

The most cheering news is the growing strength of the self-supporting churches. This is strikingly shown in numerical gains. In spite of the terrible depression and the many forces working against the efforts of Christians the contributions of the members have been increasing during the past year.

It must be gratifying to the Church that both the Faculty and Alumni of North Japan College, with the approval of the Japan Mission, are asking that Dr. David B. Schneder be continued in active service of the Mission and as President of North Japan College for several years beyond the time fixed by the Board in the Manual. The life and work of Dr. Schneder have been so interwoven with

communistic ideas in the minds of the young, premature self-support church propaganda, poverty of the farmers in the north and the Manchurian and Shanghai situations. At no time did the missionaries have a finer opportunity to quietly present the ideals of Christ as being the hope of the world for peace in the Orient. They pray for the continued loyal support of the Church at home.

The China Mission

In the report of the China Mission for 1931 appears this challenging declaration: "We believe it is time, in our Mission, to begin the rehabilitation of our work, and the re-vitalization of our agencies in the field. We accept the conditions in China as unsettled, but we recognize that it is



MISSIONARY EDWIN A. BECK AND A GROUP OF HAPPY CHINESE PARENTS AND CHILDREN AT HUPING, EASTER, 1931

the school that there is great need, especially under existing circumstances, for his ripe wisdom, sane counsel and accumulated experience. During the recent visit to Japan of the Educational Commission from America and England, Dr. Schneder was one of its indispensable advisors. The Board appreciates the fact that Dr. Schneder, under the strain and burden of these trying times, has shown himself still to be an efficient, vigorous leader and executive.

From the letters of our missionaries in Japan it is evident that they are in the midst of a spiritual fight for the winning of souls for Christ. There are many obstacles in the way of Christian work:

quite possible that unsettled conditions are normal. We are therefore building with that in mind."

Having full confidence in the united judgment of our missionaries we should bestir ourselves to meet their reasonable needs. Since 1927 the ranks of our workers have been greatly reduced, from 59 to 23 on the field. Yet we know that the work is just as great as ever. In fact the tasks are multiplying. Our few toilers remain at their posts of duty in reliance on the divine help and on the support of our Church. They assure us that "far from being an inopportune time in which to expand our missionary efforts, there has been no time in the history of China,

and there may not be another in many centuries, when a Christian life will count so much as in China today."

One of the most far-reaching activities of the Mission is that of Evangelism. From our farthest interior station at Yungtsui, throughout the Shenchow district, and down in the very heart of the Yochow Station, we find the fine results of the preaching of both the Chinese evangelists and the foreign missionaries. This work has felt the effects of international disturbances less than any other.

The Schools and Hospitals are in a hopeful condition. Here, too, we note the absence of sufficient helpers. The enrollment in all the Schools, including the five Union Educational Institutions with which our Mission co-operates, is very encouraging. Huping Middle School and Central China College have received Government Registration. The Ziemer Memorial Girls' School has applied for this privilege. In the absence of regular physicians much relief work has been done by our capable nurses in the dispensaries.

While the flood did not so much affect the people in our Yochow district, nevertheless it sent a great many refugees near the station. These camped in hundreds of little boats in which they escaped, and in reed huts which they were able to set up. Many became sick of malaria and cholera and died. The recital of these sufferings is heartrending. Miss Sara Krick served heroically in an emergency hospital at Hankow. It is due Missionary Whitener to say that he deserves much credit for staying at Yochow last summer during the invasion of soldiers and warding off their occupation of houses and premises with moral force.

Mention should be made that our missionaries in China were among the first in 1931 to make sacrificial contributions to this work of the Church. They are bearing up in spite of difficulties and are going ahead in faith that the Mission, the Board and the Church will not fail them.

The Near East

The visits of Dr. and Mrs. Calvin K. Staudt in many of our churches and homes have given us a new vision of the opportunities awaiting the workers in the Near East. The American School for

Boys at Baghdad is making commendable progress under the guidance of Missionaries David D. Baker and Nelsen F. Schlegel. They report the number of students encouraging and the attitude of the public most cordial. Efforts are being made to secure land for the erection of suitable buildings and to raise a fund for this purpose.

The work of the United Mission in Mesopotamia continues to make itself felt at Mosul, Kirkuk, Baghdad and Hillah. Special stress is laid on evangelism which must be carried on largely through the distribution of Bibles and tracts, and personal contacts. The actual results are difficult to tabulate. The new work at Kirkuk in charge of Missionary J. C. Glessner has been very successful. The Mission gave him permission to start a Primary School, thus emphasizing the value of education plus the help of the colporteur. The Girls' School at Baghdad is pleading for new buildings. A new building was erected at Baghdad through gifts from the Reformed Church in America and serves as a missionary residence and evangelistic center. Writes an eye-witness: "Baghdad's great fascination lies in the people, in their earnest attitude towards life and their unusually rich personalities. The people know what life is about and are living for something big. They are growing, always growing."

Losses by Death

We regret to report the death of two of our most active workers. Prof. Kakichi Ito, of Sendai, Japan, was suddenly translated from earth to heaven on May 12, 1931. He served for many years as professor in the Theological Seminary of North Japan College and devoted much time to direct evangelistic work. It is with unshaken confidence that we bear testimony to his faith in Christ and his steadfastness in Christian well-doing. He was a teacher of rare ability and his untimely death has been a great loss to the work.

Elder George F. Bareis was a member of the Board for twenty-three years, from 1909 to 1932. He was a most loyal and faithful member, taking a deep interest in the missionaries and encouraging them in their labors by word and deed. He had the confidence of the pastors and mem-



A CORNER OF THE ETIQUETTE ROOM OF THE NEW FAUST HALL
Professors Ichimi and Suzuki, members of the Faculty of Miyagi College, are seated on the mats

bers in the Ohio Synod and the esteem of the members of our Board. Men like Brother Bareis are rare in the Church, and there is a clarion call that they may be multiplied in the counsels of the Church at the critical time in which we are living. May a worthy successor wear his mantle.

Vacancy of Elder Ankeney Filled

Elder Henry C. Trumbower of Trinity Church, Philadelphia, has been elected to fill the unexpired term of Elder Horace Ankeney. He is a leading member in the congregation and a business man of ripe experience.

Missionaries Home on Furlough

From Japan: Dr. and Mrs. Henry K. Miller; Dr. and Mrs. William G. Seiple; Mr. and Mrs. F. B. Nicodemus; Mr. and Mrs. Oscar M. Stoudt; Dr. and Mrs. Christopher Noss; Miss B. Catherine Pifer; Mr. Robert H. Gerhard; Rev. and Mrs. I. G. Nace, the latter returning to San Francisco on account of the critical illness of their son, Theodore.

From China: Miss A. Katherine Zierdt and Rev. Ward Hartman.

From Mesopotamia: Dr. and Mrs. Calvin K. Staudt.

Missionary Education

The special theme of Mission Study this year will be "China." Dr. A. V. Casselman of the Department of Missionary Education is preparing valuable material for the Church and it should bring this large and unoccupied field for

Christ anew to the attention of the members. Summer Missionary Conferences are being arranged for at all the centers in the Church and the Board will furnish every possible aid to make these helpful. THE OUTLOOK OF MISSIONS has won a warm place in the hearts of the friends of missions. Pastors and Elders can co-operate in increasing the number of subscribers and thereby spread valuable information given in a most compact form. The subscription rate is One Dollar.

Conclusion

The members of the Board very deeply appreciate the difficulties in the way of raising the full Apportionment, and are mindful of the financial situation in the country affecting the contributions of many of our members. However, are not the resources of the Reformed Church still abundantly adequate to our needs? Can it be that our Church will want us to reduce the salaries of our missionaries below the point that is absolutely essential to health and efficiency? Shall we close schools and colleges that have been built up at great cost and sacrifice and so lose the fruit of the labors of years? Shall we dry up our source of supply of missionaries by telling young people, the Church has no use for you? Will the Church rise up in her strength to meet the Lord's challenge?

Fraternally yours,
CHARLES E. CREITZ, *President.*
ALLEN R. BARTHOLOMEW, *Secretary.*

A Woman Missionary Comments on Recent Adventures in Rural China

By MRS. ALICE B. FRAME

Recently Dean of the Women's College, Yenching University, Peiping, China, and now by choice devoting most of her time to "country work." (See note at end.)

SO we sip intimate cups of tea with big and little groups of country women, cross-legged on the *kangs* (brick platform-beds, heated by flues from the kitchen stove), and often with their men-folk who stroll casually in, with their tiny, long-stemmed pipes, and stand listening. And usually at night Miss Wu, often my traveling companion, and I, spread out our bedding on the kang side by side with the women of the family. It may not be precisely soft, so to speak, or springy, but on a bitter cold night, in an unheated room, a kang has its good points—unless one wakes up feeling a trifle overdone on the underside, and turns hastily over.

And on the *kangs*, and at the grindstone, everywhere, we talk. We discuss the children's careers and the persimmon crop, Manchurian politics and the probable hire of the scarlet wedding-chair that has just brought the frightened little bride to her mother-in-law next door, scandalously unruly daughters-in-law and outrageously cruel mothers-in-law, the common tax for rebuilding the village temple,—should a Christian pay it?—and the chances for starting a Thousand Character reading class for young women (rather risky, that,—why should a woman read?)—the local public school situation and why the rosy-cheeked little bride across the way jumped down the well. And chiefly we listen. Sometimes we hardly dare linger at all, for the whole family would be weaving coarse white cloth on their home looms, or setting bean-curd, and we knew how every dollar earned meant less hunger in the dark winter days ahead.

And always one sensed, beneath it all, the firm, tough texture of their community life, woven so indestructibly through the thousands of years of living together, and how difficult it would be to try to change even a little of the old, old pattern, even in its outgrown, less admirable features. You must have caught a little

idea of it from "The Good Earth." But this rural eighty-five per cent of China's huge population must respond to modern ideas of literacy and science and co-operative buying and selling, or the future will be even more complicated than the present,—with the ultra-modern young city folk panting for freedom beyond freedom, while the masses of fine sturdy country people jog along paths that have varied little in two thousand years. You can see why the Mass Education Movement has our tremendous admiration and our co-operation, and why our missionaries are more than ever using popular education methods. They have started centers of rural welfare work here and there, and the Agricultural Department of Jefferson Academy here in Tunghsien only this autumn put on ten agricultural fairs in outlying districts, all with the hearty support of the village heads and the district magistrates. I saw something of two of them. Fascinating! Hundreds and hundreds of farmers and their families and friends, proudly exhibiting corn and squashes, gourds and millet, and cautiously experimenting with samples of simple farm machinery, listening with open mouths and ears to demonstration lectures on bee-keeping and poultry-breeding. I cherish one priceless memory of an unbelievably wrinkled old farmer who had been awarded the largest number of "firsts," and so received the crowning glory of a magnificent white cock of superior breed. His perspiring brown face shone with joy as he marched up to take the cock, and clasped him to his breast with the certificates as he bowed deeply to the judges. And the indignant rooster squawked at every bow.

And everywhere these fairs have had an enormous influence. Not just because of practical concrete help in meeting agricultural problems, but again it dawns on them that in a new way the Christian church is trying to serve their communities. (Continued on Third Cover Page)

OUR YOUNG PEOPLE

ALLIENE SAEGER DECHANT

New Eyes

(Radio Talk Given Over WEEU, Reading, Pa., on a Recent Sunday Afternoon)

THE eyes of the world today are on Manchuria. Japan and China are glaring at each other across an ever-lengthening front, their eyes blazing with the insane hatred that war incites. But the eyes of China and Japan were not always full of hate, nor shall they continue to be.

There was a twinkle in the eyes of the little Chinese boy, very new to English, who wrote this essay for me and rightly called it "An Interesting Horse": "He has two legs on the front side and two legs on the behind sides, altogether four legs which are very long and where have the knee so he can easily bend with his legs. . . . The most long hair is on the tail. It is very useful to use the tail hair. The head is very large where are the eyes which appeared round and round and so big—sometimes close or open with the eyes shelter which is so bright and vividly well done with his body. The ears are very big, moves with himself, turn right or left, sometimes up and down, and try to hear some noise with them."

There was laughter, too, in the eyes of the contestants in a kind of mixed relay at North Japan College, run by a ball-player with bat; tennis, soccer and track experts; a ping-pong player with small bat; a wrestler; an archer with several arrows, and a fencer with breast-plate, mask and long skirt. The ball-player led the race until the last lap, when the trackman forged ahead and cut the tape!

Searching were the eyes of the young Chinese scientist when he unearthed in his native land, the oldest skull known to civilization; wistful the eyes of the Japanese girl as she listened to the Beethoven Sonata that set her suddenly aglow with the inner meaning of Christianity; penetrating are the eyes of the Oriental youth who investigate our silk mills, our water-power systems, our railroads; and full of purpose the Orientals who crowd our universities and those of Europe in search of degrees in law, medicine, theology and the arts.

The night I had my most desperate case of home-sickness was at Huping College, China. I sought out the janitor, told him frankly what was the matter, and asked him to open the chapel, light the oil lamp above the piano, and let me have an hour alone there. He did so. Next morning, while arranging my music for chapel service, he came to me and said: "Teacher, is your home-sick better?" I can hear him say it even now, nor shall I forget his eyes.

Shortly before I left China, some of my college boys gathered around my desk and begged this of me: "When you go back to America, please don't tell the Americans about our bandits. They aren't the real China." And I wonder what the more than ten thousand students who have come here from all parts of the world, mostly from the Orient, see of the real America. Will they go back to Japan and China and tell only of Legs Diamond, of Al Capone, of our bootleggers, our armored cars, of those who kidnapped the Lindbergh baby?

It is a nineteen-year-old Chinese girl that I would have us remember longest. Her name in English was *Head High in the Wind*. At our Ziemer Memorial Girls' School she first learned: "If you would save your life, lose it." She went back to her village and organized a woman's union, asking the girls and women to bob their hair as she had done, and put a skirt over their Chinese trousers, as outward signs of the new freedom of the China of Tomorrow. Instead of employing a go-between to seek a husband for her, she announced her engagement to a Christian student. Discovering that the magistrate in her district was bad, she saw to it that a worthy official was put in his place. Of course everybody did not approve of *Head High in the Wind*, and particularly bitter was the hatred of the relatives and adherents of the magistrate she had ousted. When soldiers came to her village, therefore, her enemies turned her over to the reac-

tionary troops. There she was, nineteen. bobbed-hair, skirted, ready to start a Christian home, head of a woman's union—*Head High in the Wind*—a Joan of Arc of China, against enemy troops. What did they do to her? Exactly what is done in time of war, when men know not what they do. They killed her! But many there are, even among those who fired the shots, who will never forget her eyes as she paid the supreme sacrifice.

What do we see as we look out across the Manchurian front? A need more challenging than ever before, to consecrate our life to modern Missions. A strong body, keen intellect, a heart full of humility and love, a self worthy to stand alongside of *Head High in the Wind*, ready, if need be, to die.

I hear some say: "I can't do that. My body isn't strong." Others: "I've gone just as far as high school and circumstances are such that I can go no further." Still others: "My widowed mother needs me here." But there are other challenges!

Fourteen miles out on the desert, a dragoman told my fortune in the sands. My camel boy also wanted to tell my fortune by the palm method, but when he asked, "Fifteen piasters, lady," I shook my head. A piaster then was worth about five cents. As we jogged along I could not help but hear him say, "Thirteen piasters, lady," then "Eleven" and "Nine." Finally, as we neared the pyramids and the sphinx, I heard him murmur, "I'll make it two piasters, lady." I promptly held my hand down alongside the camel, and without even looking at my palm, the boy began: "Lady, you are very careful with your money." Being so careful with our money that more than a tithe of it goes back to God, is a challenge.

At the speakers' table at an Alumni banquet of a famous university, were seated alongside each other an American banker and a gentleman from China. The banker had nothing to say to the Chinese until the soup was served. Then, in a condescending manner, he leaned over and murmured: "Likee soupee?" When it was time for the toasts, the master of ceremonies arose and said: "It gives me unusual pleasure, fellow Alumni, to introduce to you the speaker of the evening, none other than the Honorable Wellington Koo, of China." In exquisite English the famous diplomat made a magnificent address. When he sat down, he leaned toward the banker and said: "Likee speechee?" Plucking out the mote of race prejudice from our eyes is another challenge. And let us do even more than that—make friends with Orientals as the youth of Second Reformed Church, Reading, Pennsylvania, have done, for in their Church School is a Chinese class.

And what may we do for peace? Study peace, talk peace at home, at school, at the office, at the factory; visit a Walter Reed Hospital and see the wrecks that war has made and vow that war shall be no more; attend summer camps and schools of religious education and learn new techniques for inter-racial, peace-pursuing forums. And kneel and pray with young Japan and young China that war on the Manchurian front shall cease.

So let us look with new eyes at the Oriental—at his twinkle, at his sympathy, his love, his sacrifice; and with earnestness and new consecration, ask God to help us create new attitudes toward money, toward race, toward that Peace which He gave His Only Son to bring to all men everywhere.

Children's Corner

WHAT a clattering there is in Japan these April days! And what's it all about? Why! The outdoor shoes of every Japanese boy and girl are clatter-clattering to famous places of Japan. And most always that clatter-clattering means a long, "sit-up" night on a third-class

train and a long, long hike. But when the clatter-clattering stops, big, black, almond-shaped eyes look up and see . . . the loveliest cherry blossoms in all Japan! Yes, indeed! All the school boys and girls of Japan are going "cherry-viewing" these April days, and hearts are gay and happy!

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

The Mother of the House

STRENGTH and dignity are her clothing ;
And she laugheth at the time to come.
She openeth her mouth to wisdom ;
And the law of kindness is in her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness ;
Her children rise up and call her blessed,
Her husband, also, and he praiseth her, saying :
"Many daughters have done virtuously,
But thou excelleth them all."

—PROVERBS 31 : 25-29.

"One of the strongest pillars of Philippine society is the prominent role played by woman in the life of the nation and of the family."

MRS. ILDEFONSA C. OSIAS,
Former President of the Y. W. C. A. in the Philippines.

The Gifts of Children

What can I give Him, poor as I am?
If I were a shepherd, I would bring a lamb.
If I were a wise man, I would do my part.
Yet what can I give Him? Give Him my heart.

—CHRISTINA G. ROSSETTI.

BIG Brother and Little Sister were sitting near the front of one of our city churches. He was eight and she was four. Big Brother had a nickel. He had come prepared to worship with his offering as truly as any adult present. When the ushers started to pass the plates, for some reason the pew in which the two children sat was passed by. The boy had his nickel ready, but the usher ignored it. Big Brother turned about and signaled. He waved the coin in the air. He tried in every possible way to make his offering, but it was not received. The ushers had reached the back of the church, and were ready to carry the plates to the altar. Sud-

denly loyal Little Sister snatched the coin, ran back to the ushers and placed her brother's gift on the plate.

Many churches ignore the gifts of children. They pass the plate only to adults. They make no effort to train and develop that sacred flame of liberality and the spirit of giving which burns in the heart of a child. The causes for which gifts, not only of coin, but of prayer and interest and love, are needed, are not explained to children. At Christmas time the Church School gives them gifts. They are perhaps encouraged to pass on outgrown or unneeded clothes and toys to the unfortunate, but the fact that they are stewards,

that their time, their talents, their property are all God's and so belong to His needy ones is ignored and untaught. We complain that apportionments are not met, our Boards are in debt, that many of our Missions at home and abroad are without the bare necessities for orderly worship, that millions are still in darkness awaiting Good News which has never reached them. Yet many of us continue to ignore the child. We know it is the principles planted in young and plastic minds that become guiding factors in later life, yet many of our boys and girls are not taught even the alphabet of stewardship.

A woman now prominent in missionary circles tells that when a small child she had, over a long period, been able to save up nineteen cents. A campaign for the college in her town was going on. Little Peggy, through hearing the matter discussed repeatedly, became enthusiastic and decided to contribute her entire hoard to the project. Eagerly she proposed her precious gift to an adult in her home circle, and was laughed at. "It would not be worth Dr. Blank's while to bother with nineteen cents," she was told.

It is at just such times, unless some one comes to the rescue, that a vital impulse is destroyed, and the spirit of stewardship is forever quenched.

Our Lord Himself has said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6.

It was the same Christ who accepted from the hands of a little lad a few small loaves and fishes. A hungry multitude was waiting, and with His blessing the Lord increased the child's gift until all were more than satisfied.

While we ignore the gifts of prayer and interest and coin from the children we

must expect the seeking multitudes of the world to stay hungry. The impulse of generosity is never so strong in an adult as in a child unless the adult has from childhood been blessed with a strong sense of sharing with God, and of having a real part in God's work. Only early teaching can develop this sense.

Our Church is fortunate in having a Little Sister who is eager to see that every child's gift reaches the offering plate. The Mission Band devotes much time and thought to the teaching of stewardship. It assigns every penny of the offerings of its members to regular objectives designated to the children. The boys and girls are taught these objectives, and they know the causes and needs of every field for which our Church is at work. Information breeds responsibility and an eagerness to help. Prayer life and giving follow as natural results.

Statistics are not at hand for the present Triennium, just drawing to a close; but during the previous one—1926-1929—\$12,560.92 was contributed to the Boards of our Reformed Church in the United States by the boys and girls of the Mission Band, through their regular offerings, Thank Offerings, and special gifts. Besides this amount, friendship projects, Christmas Boxes and special gifts other than money were sent to many fields.

Boys and girls having a part in this regular giving are growing up with a sense of working together with God in building His Kingdom. This fosters a spiritual growth; a closeness to the Master who makes use of them. The safeguarding of the future of the Kingdom, through a spiritually minded childhood today, is well expressed in the last stanza of Hilda W. Smith's poem, *Barley Bread*. Here the little lad, whose lunch has been accepted and used by the Master, speaks.

"O teacher out of Nazareth, if I have aught to give you,
Take, take the little that I have, just as you took my food,
For till today I never heard
A thing so moving as your word;
So take my loaves of barley bread and feed the multitude."

—Adapted, by permission, from an article by
EMMA GEBERDING LIPPARD, in *Lutheran Woman's Work*.

"Other Isms That Confront Americans"

For the June Program of the Society

WE hear and see a great many reference to "isms" to be avoided, with special mention of "Bolshevism" and "Communism." These are words that have come to have disagreeable associations, and are promiscuously used to characterize persons whose thinking upon social and economic questions is believed to be heretical. To say that one is a "Bolshevist" or "Communist" means that in the mind of the speaker or writer such person and his opinions are tabu. At the same time it is not difficult to discover that persons who thus use these terms have rather limited knowledge of them. The fact is that among the "orthodox" very little is known and understood of these particular "isms," and the same is true of "anarchism" and other less familiar and forbidden views. It isn't the purpose of this article to discuss these "isms," but a word may be said about them.

Bolshevism is a term that has become familiar to us through the Russian Revolution. It means in general the political views of the ultra-radicals who obtained control of the government of Russia following the Revolution. The term *Menshevism* refers to the less radical opposition views. The term "Bolshevist" as used in this country is, therefore, just a term expressing the idea that certain persons are politically ultra-radical—too radical for the good, of our "democratic" country. I think for our purpose in this brief article we may disregard it, just as I think it would be useless to discuss other opprobrious terms that we hurl at one another in this land of the free and the home of the brave!

For our purpose we shall limit our discussion to the term "*Communism*" which refers to a theory, and in Russia a system of social organization, based on the principle of "communal" ownership and control of all means of production; and proletariat dictatorship as a necessary means for the establishment of the Communist system. As used in our country it defines a theory of government whereby the government controls the means of produc-

tion, distribution and consumption of industrial products.

What should be our attitude toward Communism and, by the same token, toward "isms" in general? In the first place, it isn't good Christian practice to resort to the use of "abhorrent" names in referring to people who differ from us, however repugnant they may be to our own views or beliefs. Certainly that wasn't Jesus' way, and nothing is gained by the procedure, whereas a good deal is lost in the estimate of those who judge Christianity by the way in which we deal with our "enemies." Paul says that where the Spirit of the Lord is there is liberty—"open freedom." (2 Cor. 3:17.)

On the contrary, we should try to understand the meaning and purpose of such "isms" that concern us enough to use the terms, with reference to the people who seriously hold those views, whether in religion, politics or economics. The writer of the first epistle of John says (4:1) "test the spirits to see if they come from God." That certainly is an intelligent, as well as the Christian, attitude to take, and I am not saying this in defense of Communism, for which I hold no brief.

There are different forms of Communism just as there are of almost everything that commands the attention and thought of many people. Doubtless, when reference is made to Communism in an approving way, what is meant is that it proposes to take away from us in general our property, and means to do this with violence if we are not ready to submit to the Communist program. Of course we are against any economic and political changes by violence. That, I am sure, is in accord with our religion. This, however, may be said: the more hostile we are to new and radical views and the more we support violent methods of combatting them, the more we strengthen the "ism" we seek to overthrow. Therefore, it seems to me, the thing to do is to understand such proposals and discuss them dispassionately (with their advocates if possible) in the light of our Christian

religion and see whether or not it is of God. It has often happened that ideas and views that were very obnoxious at first to the orthodox have later been accepted as God's truth; and if they are not of God the more speedily they will perish by exposure to the light of day. Christianity, we know, could not be suppressed, although those who objected to it crucified its founder and martyred its first interpreters. Truly the blood of the martyrs has been the seed of the Christian Church.

To express a personal opinion, I do not think Communism is possible in our society as a form of government. There are values in it, however, and there is enough truth in it to make it dangerous by the method of suppression. James Russell Lowell has been quoted as having said "There is enough dynamite in the New Testament, if illegitimately applied, to blow all our existing institutions to atoms." It seems to me that Communism, as we are observing it today, contains some of that New Testament dynamite in an illegitimate attempt to apply it. What the Christian Church as the "legitimate" exponent of New Testament religion should do with Communism is to discover what truth it contains and set that forth in its proper historical and evolutionary setting. Professor Ellwood, in his "The Reconstruction of Religion," refers to what appears to be a fact: that the Eskimos practiced Communism in a primitive form; and that, while a whole village of Eskimos may perish from starvation, a single Eskimo never, because as long as any food remains it will be divided, when necessity demands, equally among the members of the group. Certainly that spirit of Communism is Christian and has wide applicability in our own country and times right now.

Again, while we may not be able to go the length Communism does in the mat-

ter of public ownership, we know it has its place in our social order and it is likely to be very much more extensively resorted to to meet existing and developing social conditions. As Professor Ellwood says: "There may be a large place for public ownership even if Communism is impossible." It may be "Socialism" or even "Communism" to advocate an economic system that will guarantee to the workers employment and an equitable share in the products of the common toil, but whatever it may be called, it is being increasingly seen as belonging to democracy. To say the least it would seem to be good strategy to disarm the violent agitator and forestall an uprising by modifying our system so as to grant at least the justice of his claims.

These remarks are intended merely to indicate what seems to the writer an intelligent and Christian attitude toward Communism and may suggest how generally to deal with "isms" that from time to time arise oftentimes to vex the soul of the "orthodox." It happens generally that there is some challenge to the Church in these many varieties of "strange doctrines," which probably arise because we have too narrowly interpreted Christianity. Certainly Christian Science has had a wholesome effect upon the Church and has helped us to see the significance of religion in the effect upon health—both mental and physical. That is true of many, if not all, of the "heretical" views and theories that arise from time to time. They may serve to remind us that new occasions teach new duties, time makes ancient good uncouth, and that we must ever up and onward would we keep abreast the truth—that we must not allow any earthen vessel of our shaping, in which we would confine the truths of our religion, to limit their expansive power and their application to changing circumstances and needs of our social life.

JAMES M. MULLAN.

"Please find enclosed \$1.00 for the renewal for my OUTLOOK OF MISSIONS for 1932. I do not like to be without it."

—MRS. E. MANUEL KEENER, *Jacobus, Pennsylvania.*

"The Winnebago Finds a Friend"

WE plead guilty to plagiarism—for we've stolen "word for word" the title of Dr. Casselman's book. But it's true! This little Winnebago maiden has found a friend, and she's offering her a bite of cookie (perhaps it's a cracker, we haven't been able to decide). The friend? No other than Miss Ruth Heinmiller who is taking her picture. You remember that last summer during her vacation, Miss Heinmiller drove up to Neillsville and visited the school and, through the kindness of Mr. Ben and his brother, a number of the Winnebago homes in the vicinity.

By the way, that book of Dr. Casselman's will be off the press before very long. Many of us will be using it as our guide for mission study next fall and all of us will want to read it. Yes, it counts for two units on the Reading Course—price, 50 cents.



A LITTLE WINNEBAGO MAID

Keeping Up with the Times

New Movie Features New Methods in Industry

Would you like to look "Behind the Scenes in the Machine Age" and see how modern machinery makes possible the mass production of everyday things? Are you interested to learn how human waste among women in industry can be eliminated to a great extent through certain progressive methods? Here is the chance in a new motion picture produced by the Women's Bureau, and now ready for circulation.

New labor-saving devices in factories are revolutionizing industry. For example, in packing cereal five girls with machines and moving belts do the work of twelve hand packers. In gathering pages for books a machine with six girls has taken the place of twenty hand workers. These are just a few of the facts and scenes contrasting new and old methods presented in the film, which points out technological changes as a cause of unemployment and human waste unless accompanied by a well-planned program of adjustment of displaced workers.

The film also features other industrial causes of human waste with its wide-

spread effects on the nation, now that thousands of women work in factories side by side with men. An animated cartoon pictures as weak links in the industrial chain such causes of waste as hunting jobs, thoughtless hiring and firing, misfits in jobs, low wages, long hours, poor working conditions, industrial injuries and diseases, unemployment, and lack of planning. A tabloid drama shows first the waste and worry to a girl in hunting a job and finding the wrong type, and then the satisfaction that comes from right employment methods.

The efforts of the Women's Bureau, U. S. Department of Labor, to help avert human waste through its investigation and standards for the safe and efficient employment of women are stressed. These standards are outlined in a daily dozen rhymes for employers and illustrated by actual scenes in progressive plants, portraying in an interesting way the efficacy of such measures as a short workday, a living wage, a safety program, good working conditions, and sanitary service facilities.

How a long-range program can keep workers from suffering loss of jobs and

wage cuts in changing from hand to machine processes is illustrated by an episode from the telephone industry showing its adjustment of operators displaced by the dial system.

The picture entitled "Behind the Scenes in the Machine Age" is in three reels and takes thirty-five minutes for showing. It is available in both 35 mm. and 16 mm. width, and can be obtained from the Women's Bureau, U. S. Department of Labor, the borrower paying only the nominal transportation charges.

* * *

President Wu Writes

Dr. Yi-fang Wu, President of Ginling College, Nanking, China, concludes a letter written to her friends in America with these words: "In short, this national crisis made all of us think seriously. At the beginning, we were anxious to do things for immediate result; gradually as we were made to realize the hard fact that this could not be settled soon, we have been turning our attention to some of the fundamental things which we Chinese should endeavor to do for the upbuilding of a strong country within. I have had informal conferences with student leaders and the Y. W. C. A. has had discussion groups. We take up problems of things we could actually start here in the college among students in the practice of our high ideals of loyalty, co-operation, self-sacrifice, etc. These are intangible and much harder to do than to join a demonstration parade so we cannot hope to see favorable results soon. However, the start has been made and there are at least a small number of students seriously keeping this on their minds. In spite of the fact that both on our faculty and among the students there are a few comparatively radical people, I still have complete confidence in our group. I have found out that as soon as they went into the thing seriously and put in some honest thinking, they learned from the experience and were able to see the values of more permanent nature. Personally, I have been more anxious as a citizen for our own country than as the president of the college, and we are by no means past our national crisis. I have experienced more earnest praying than

ever before, and we need your moral and spiritual support, too."

* * *

A Peace Garden

The United States is joining with Canada in the establishment of an International Peace Garden to be located about thirty miles from the exact geographic center of North America. Manitoba and North Dakota have each given 1,500 acres making a total of 3,000 acres.

This Peace Garden will be dedicated on July 14, 1932, the suggested words of the dedication being, "To God in His Glory, we two nations, speaking a common language, dedicate this Garden and pledge ourselves that as long as men shall live we shall not take up arms against each other."

The Prince of Wales, Premier Bennett and President Hoover are to be invited to the dedication and the Governors of all states, Premiers of provinces and of republics.

An International Peace Picnic will be held at the time of the dedication.

There will probably be a universal broadcast as one of the International Radio Corporations has requested the privilege, and arrangements are being made.

The endowment of \$5,000,000 is being raised by popular subscription. The first cash contribution from Canada was the gift of a school girl in New Brunswick, being prize money won by her exhibits at the local summer fair, her own personal donation to the Peace Garden.

* * *

Interesting Echoes from Geneva

"In the appointment of the three committees, dealing first with credentials, secondly with procedure and third with examination of petitions from national and international organizations, the United States was recognized by the appointment of Mr. Theodore Marriner, technical advisor from the State Department, on the Committee to draw up rules of procedure, and in the appointment of Miss Woolley as a member of the committee for the examination of petitions. The latter appointment, as it turned out, was

of unusual importance as it enabled Miss Woolley to insure the reception of the petitions at a plenary session of the Conference. At first she found all the other members of the Committee of five opposed to a public hearing, but little by little, through the exercise of the tact and patience for which she is known, she was able to win them to her point of view. It was a great victory for the forces of peace and compelled the delegates at the outset of the Conference to pause and listen to the voices of the people who told them not to leave Geneva until their task was accomplished. Before the exercises were well under way, most of the delegates were in their seats. They could not fail to be impressed.

"It should be emphasized that the whole demonstration is undoubtedly due primarily to the efforts of the women's organizations, in particular to the Disarmament Committee of fifteen women's organizations which was set up last September. This Committee at once took hold of the organization of the work of securing petitions in the countries where they were not already being circulated and in obtaining co-operation from all groups of women. It has done a tremendous piece of work in arranging with the League Secretariat, and during the last week with the Conference Committee, for the formal presentation of the petitions. This initiative was recognized by putting the representatives of the women's organizations at the head of the procession which this morning deposited the petitions at the conference table, and in the closing words of Mr. Henderson, the President of the Conference, who in bringing the ceremonies to an end gave special recognition to the work of the women in creating public opinion for Disarmament.

"A maximum of four women for each country bearing petitions was allowed, but so many countries presented petitions that the procession of women extended from the front to the rear of the room and spilled out into the corridor. The American petitions were bound with red, white and blue bands, and each bundle of 12,500 signatures bore the name of the organization which collected them. Within a few minutes the table on which the packages

were piled was full to overflowing. The secretaries began filling big baskets from the overflow, while outside in the corridors hundreds of other packages, too heavy to be carried, were piled high against the wall. The signatures totalled 8,003,674. Great Britain leading with 2,146,062, the United States following with 1,135,433. These figures refer only to the petitions collected by the women's organizations and not to the total number who have addressed themselves to the Conference. More petitions are coming in every day, and already thousands are on hand that have not been counted.

"Miss Mary Dingman, chairman of the Women's Disarmament Committee, who presented the petitions and addressed the Conference on behalf of the women, is an American and one of the international secretaries of the World's Y. W. C. A. Miss Dingman told the delegates that these petitions registered the sincere convictions of the people who signed them. 'We are standing behind you in every effort you are making towards Disarmament. In every country there is an acute economic crisis, with more than 25,000,000 people unemployed. We are tired of making sacrifices for the preparation for war, but we are willing to make sacrifices for constructive purposes. We look to you to take us one step nearer the goal. You are responsible and the people are waiting. The technical obstacles are not insurmountable.'

"Miss Dingman was followed by a representative of the Catholic women's organizations who spoke briefly and presented petitions from Czechoslovakia and the Irish Free State.

"Mr. Joachim Müller, the secretary of the Disarmament Committee of the Christian International organizations, presented a statement submitted by this group, numbering in its membership the Universal Christian Council for Life and Work, the World Alliance for International Friendship Through the Churches, the World Alliance of Young Men's Christian Associations, the World Student Christian Federation, the Friends International Service, and the International Fellowship of Reconciliation.

"The Youth of the World was represented by Jean Dupuy, speaking for two million students from seven international organizations, and by James Frederick Green, speaking for the student movement in the United States and Great Britain. Dupuy pointed out that the economic crisis is compelling the students to become unemployed before they have a chance to work. Green, of Kansas City, a student of Yale University, made one of the most impressive of these speeches, saying in part: 'Behind your deliberations stands staring down on us the spectre of death. Other speakers have much at stake, but we have even more, for we are literally fighting for our lives. It is our generation who will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover were erroneous.

"In every club and fraternity house in England and America we never cease to ask, "were these 10,000,000 young men who loved life as whole-heartedly as ourselves, victims of an illusion when they fell on the world's battlefields fourteen years ago?"

"We remain unconvinced as to the wisdom of our predecessors. We respect the noble dead, but we question the judgment of those who sent them to their deaths. Organized slaughter does not settle a dispute, it merely silences an argument.'

"Monsieur Paul Dupuis, representing the League for the Rights of Man, reported 200,000 signatures to the disarmament petition collected in France. 'If the Disarmament Conference,' he said, 'is no more than a clash of national egoisms, the day is here when no mother can bear a child without wondering what kind of death it will die. If this is fear, we don't apologize.' To those whose jeering comments would appear in the newspapers of tomorrow he replied in the words of the scripture: 'Woe unto you that laugh, for ye shall weep.'

"From Arthur Henderson's speech as President of the Conference, we quote only the conclusion: 'I refuse to contemplate even the possibility of failure. For if we fail, no one can foretell the evil consequences that might ensue. But of

this we may be certain, the world would again be in danger of falling back into the vain and perilous competition of rapidly expanding armaments. That is the inexorable alternative to success.

"Are we ready to face our task? Are we ready, each nation among us, to shape our policy with a faith that war is done with, that we have genuinely renounced war as an instrument of national policy? Are we ready to join together to seize the opportunity—while it is yet ours—to lead the peoples another stage towards the high table-land of peace and co-operation?"

"THERE only can there be liberty for every people to live its life without fear of injustice, of aggression, of oppression or of war. THERE only can there be equality of rights for every people in the free society which we have begun to build. THERE only can there be that fraternity of peoples who henceforward shall no longer be potential foes but faithful friends. Your presence here is your answer. Your presence is the promise that we shall attain our end. Let us take up our task in the sure knowledge that it is in our power, by the work we do here, the decisions we make, the measure of agreement at which we arrive, to lift the nations to these promised heights.'

* * *

Interdenominational Conferences

What better opportunity for "keeping up with the times" than an interdenominational summer conference! Here we have access to the latest in world news, especially as it affects the Christian forward movement; new methods suggested as well as many old, tried and true ones whose value has been tested by experienced leaders; study classes for various age groups; outstanding instructors, discussion group leaders and speakers. Any and all of these conferences offer a week that is truly re-creating, both in mind and in body.

WINONA—Summer School of Missions will hold its 28th annual sessions, June 22 to 28, inclusive. The school has two departments, one for women and one for young women. Mothers will find Winona a good place to bring their chil-

dren. Half rates will be given them at hotels. During the session of the School of Missions, arrangements will be made to have a story teller for them every morning. For further information write to Mrs. J. F. Van de Roovaart, 203 E. 113th Street, Chicago, Ill.

* * *

GENEVA—Summer School Committee announces the 14th annual session of its school for women and girls, June 27 to July 4, at Conference Point, Williams Bay, Wisconsin, on the shore of beautiful Lake Geneva, "America's Blue Galilee." This interdenominational school was among the first to give International Religious Education credits. In addition to the usual courses, there are several in handicrafts and story telling. Recreational activities include boating, swimming, tennis, hiking and other sports.

For further information, address Mrs. George P. Lottich, 3253 Wilson Avenue, Chicago, Ill.

* * *

WILSON—College Conference of Missions at Chambersburg, Pa., June 28-July 5, offers, as usual, a varied program of worship, study and recreation. A Summer Conference is an experience to be lived, not a program to be described. It might well be called an experiment in Christian living resulting in a new vision of life's privileges and obligations. The aim of the Conference is to enlarge the spiritual outlook and deepen the spiritual insight of the delegate that she may more richly and helpfully live: One of the features of Wilson is the Demonstration School of missionary education for children. For further information write, Mrs. Irvin W. Hendricks, 259 S. Main Street, Chambersburg, Pa.

Twenty Years Ago

From the April, 1912 Issue

"The season for classical meetings is at the threshold. The OUTLOOK prays for every phase of the world. May the Holy Spirit use us mightily for kingdom interests and their extension!

"We especially solicit your interest in securing new subscribers and looking after renewals. The progress and value of our periodical will be greatly enhanced by a large subscription list. The women of the Church ought to send in one thousand new subscribers by July 1st. If the 'other woman' sends in as many as you, what will we receive? 'We can do it and we will!'"

—F. C. E.

* * *

"As the time for the spring classical meetings is at hand, would it not be well for the women to follow out the idea of the Box Luncheon, in order to save time, money and energy expended in preparation for and serving of elaborate lunches or dinners on the day of the classical meetings; would it not serve our purpose better to put all this energy into the meeting and the cause for which we meet?"

"The famishing 'inner woman' can be satisfied with a simple repast; may we not rather desire to be the Marys—drinking in the spiritual—rather than the Marthas who serve?"

—R. S. D.

Ten Years Ago

From the April, 1922, Issue

"We have heard considerable complaint that the programs constructed on the mission study books are too difficult for many societies. The adult mission study books are scholarly and technical and need to be interpreted before they make a suitable program for any society. When the adult book cannot be interpreted and thoroughly digested by the society, why not use the less technical book? We refer to the book

on the same theme, listed for young people. The responsible person in each society—the president, chairman of the program committee, pastor's wife, or whoever can gauge the program capacity of the society should select the one best suited to the needs of the society."

* * *

IT WAS EVER THUS! TWENTY YEARS AGO! TEN YEARS AGO! TODAY!

Worship Services

(For use with May Program)*

INSTRUMENTAL MUSIC—"Spring Song"
Mendelssohn

CALL TO WORSHIP:

Leader: "Thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream."

Response: "As one whom his mother comforteth, so I will comfort you."
(ISAIAH 66: 12a, 13a.)

HYMN: "Love Divine, All Love Excelling" or "Love Thyself Last" (Blue Hymnal, No. 6)

SCRIPTURE: Proverbs 31: 10-12; 27-31.

A PRAYER FOR MOTHER, by William Cullen Bryant

"All gracious, grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of love and truth and right."

MEDITATION: "The Mother"

"The mother stands in the foreground as the guardian angel of the home. She is the dominant figure in home life. Her personality, her pervading presence, constitute a force for good not to be set down in cold type and weighed in earthly balances. When one mentions motherhood, one spells that which is divine, that which, beginning with sacrifice, ends in coronation."

MARGARET SANGSTER.

If it is true that man is increasingly dependent on his social inheritance, what have the mothers of the groups we are helping in our "working together" to be dependent upon? Very, very little, as we shall see during the program this evening. We pray that during this meeting we may feel the necessity of "standing by," not only the mothers in our own homes, but the mothers of all the world.

PRAYER

INSTRUMENTAL MUSIC—"Home, Sweet Home"

(For the June Meeting of the

Theme: Placing Ideals in Accord
with the Ideals of Jesus.

HYMN—"Jesus Calls Us O'er the Tumult"

SCRIPTURE—Isaiah 55: 1-13; Matthew 5: 1-12; Matthew 4: 18-22

THREE TWO-MINUTE TALKS

Suggested Topics:

In accord with the ideals of Jesus, what can be done to overcome the wave of materialism on which America is being carried down stream?

THE MONTHLY QUIZ

1. How many signatures to the Disarmament Petition were presented by the women's organizations at the Geneva Conference?
2. Why did Ann and Martin call their home "Folkhouse"?
3. Give the significance of the story of Big Brother and Little Sister.
4. What plea of 20 years ago might well be made today?
5. Quote from James Frederick Green's address at Geneva.
6. Suggest one way of "keeping up with the times."
7. Do the words Manitoba and North Dakota bring any picture to your mind?
8. Who said it is much harder to practice high ideals of loyalty, co-operation, self-sacrifice, etc., than to join a demonstration parade?
9. What does Mrs. Osias say about woman in the Philippines?
10. Identify the words, "To God in His Glory, we two nations, speaking a common language, dedicate this Garden and pledge ourselves that as long as men shall live we shall not take up arms against each other."

*By mistake the Worship Service in the March issue was prepared for the April meeting of the Woman's Missionary Society. None was necessary because the Installation Service, "Lighted to Lighten," was suggested. Societies may choose between the Service given above and the one which appeared in March when planning for the May Meeting.

(For the June Meeting of the

Woman's Missionary Society)

In accord with the ideals of Jesus, how can relationships between people of different races be bettered?

In accord with the ideals of Jesus, how can the economic problems of the world be faced?

(Instead of the three talks of two minutes each, one may be selected and five minutes allowed.)

HYMN—"O Master, Let Me Walk with Thee."

"*Folkhouse*," The Autobiography of a Home. By Ruth Sawyer. Price, \$2.00.

"We talk about folk—meaning people belonging together; and folkmusic and folklore and folktales—meaning the loveliest and most beautiful things shared in common. So I thought we'd call the mill, 'Folkhouse'; and try never to forget what it stands for."

And so they named it "Folkhouse," the mill which Martin and Ann adopted as their home. Not for a long time has a book given me so much of challenge and inspiration, together with so much sheer joy! The old mill tells its own story; how Ann and Martin, two young lovers, found it and turned it into a home—these two with little money at their disposal but with the strength and enthusiasm of youth.

The spirit of the home, like a golden thread, is woven throughout the story, as the likable and courageous tenants of "Folkhouse" struggle to overcome their trials and hardships and successfully transmute calamities which would have spelled disaster to many people into valuable and lasting assets. A delightful picture is given of the happy household, of children prancing through the rooms and playing in the woods and garden, of kindly neighbors who come and go, of work in plenty and of innumerable pleasures. Dealing with two average, wholesome young people, with their problems, ideals, and ambitions, here is a novel which is cheering and refreshing. It deals in those subtle, invisible forces which go to create the home.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

How Is Your Membership?

Here is what one Guild is doing this year. Each member is concentrating on one girl in the congregation with the intention of making her a member by the end of the year. She is to meet her, be hostess to her at the meeting, and explain

the purpose and organization of the Girls' Missionary Guild. This is a 100% membership drive.

Do You Think of Your Thank Offering Box Every Day?

Is that beautiful blue and gold basket of forget-me-nots, which is to hold our "love gifts," in full view where it will not be forgotten or is it hidden away? When you place your Thank Offering in the basket do you think of those you are helping and with whom you are sharing the Christ?

Have You Started the New Reading Course?

If you have not ordered the Reading Course leaflets, one for each member, do so immediately. You will want to get started right away. Among the books which all Guild girls will want to read are "A White Bird Flying," by Bess Streeter Aldrich; "Challenged," by Caroline Atwater Mason; "Jane in the Orient," by Lois Hawks Swinehart; "The Furnace," by Daniel A. Polling; "Sophie," by Frances R. Sterrett, and—oh, ever so many others.

Have You Chosen Your Vocation?

Many of you Guild girls will be graduating from college, many from high school. You and many others who are in school are looking to the future and preparing for a vocation. Have you chosen your lifework with a Christian motive, with the service ideal in mind? We should like to have every Guild girl remember that "one may carry the service ideal into any vocation the world needs."

New Organizations

We have one organization to report which can be called neither a Girls' Missionary Guild nor a Mission Band. It is made up of *young men and women* who are of Guild age. This Missionary Guild is in the Colonial Park Reformed Church, Colonial Park, Pa. It was organized by Miss Kathryn Bolton and Mrs. Clarence Kelley with 20 charter members. The president is Miss Ruth Sane, Progress, Pa.

Girls' Missionary Guilds—

Eastern Synod: Philadelphia, Pa., Calvary Church. Organized by Mrs. George

Spangler with 12 charter members. President, Miss Dorothy Wilson, 2725 N. 29th Street, Philadelphia, Pa.

Ohio Synod: Springfield, Ohio, Grace Church. Organized by Mrs. Ruby Weber with 6 charter members. President, Miss Jane Anna Toews, 1807 Sunset Avenue, Springfield, Ohio.

Mission Bands—

Eastern Synod: Bethlehem, Pa., St. Paul's Church. Organized by Mrs. Wm. Fulmer with 22 charter members.

Potomac Synod: Timberville, Va. Trinity Church. Organized by Mrs. Pearl Orbaugh with 13 charter members. Staunton, Va., St. John's Church. Organized by Mrs. D. Blair Weaver with 14 charter members.

Mid-West Synod: Belvidere, Tenn., First Church. Organized by Mrs. H. W. Haberkamp with 30 charter members.

Literature Chat

CARRIE M. KERSCHNER

THE time has again come when we are studying together the work in which we are engaged with the Christian women of other denominations. The packet is complete in literature that covers every phase of our "United Work."

New literature is already being received for next year's programs. For those who are looking for a pageant to render out of doors there is a new Indian play from the pen of Louise Grether author of "Let Us Give Thanks." Miss Grether has lived among and worked with the Winnebago Indians and is therefore familiar with their life and well qualified to write the pageant entitled "The Old Order Chang-eth." The speaking parts are brief and the pageant is easy to render. 10c per copy, 12 for \$1.00.

Study books are arriving. "The Young Revolutionist" (China) by Pearl S. Buck, author of "The Good Earth," is off the press. It is not only a Reading Course Book but will be the study book for Young People's Groups. Fascinating in every detail. Cloth \$1.50; paper 75c.

"Three Arrows," a reading book of thrilling interest on the American Indian

is yours for the asking, providing you send the price—cloth \$1.00; paper 75c. It is recommended most highly for the boy of high school age.

"Chinese Children of Woodcutters' Lane" is an attractive reading book for boys and girls. Cloth, 85c.

Yes, the New Reading Course Leaflets are ready for distribution. Send for yours now. "Digest" and Promotion leaflets are also available. Of course these will be in the regular Packets for next year but you will want them immediately.

This is a suggested list for a \$10.00 order of books. When accompanied by payment you may select any \$1.00 book as a premium.

For the W. M. S.

The Christ of the Mount.....	\$1.50
The Glass Window.....	2.50
Spirit Fire	1.50
Ben Hur .....	.75
The Furnace .....	.75
The Winnebago Finds a Friend....	.50
Trailmakers of the Middle Border..	1.00
The Seed, the Soil and the Sower..	.50
Challenged	1.00

\$10.00

Free Book—"Grandmother Brown's Hundred Years."

For the G. M. G.

Important to Me.....	\$0.60
The Pilgrim's Progress.....	1.50
The Spirit of Piney Woods.....	1.00
Sophie .....	.75
Three Arrows	1.00
A Daughter of the Land.....	.75
Folkhouse	2.00
Sham	1.00
Clever Country	1.50

\$10.10

Free Book—"The Spirit of the Street."

The Book of the Month

"Sunrise of the Menominees"—Here is an inspiring love story, a colorful moving romance woven about the actual economic and social problems of the present day Menominee Indians of Wisconsin. Replete with historical data, it chronicles authentically the great self-help legislature program undertaken by these Menomi-

nees. "In 'Sunrise of the Menominees' you will see," says the author, "the Menominee Indians as they are—possessed of great natural resources, timber and water-power, and consequent tribal assets amounting to over eleven million dollars to which, as government wards, they have no access, therefore living in resultant poverty and discontent, and also because of Federal wardship unable to make use of the states' public services for health, welfare and education. You will see them as they are, living on the only closed reservation east of the Mississippi and 100% under Indian Bureau control which still subjects them to the same administrative practices deemed necessary as a war measure in the days of far gone Indian wars. You will find these Indians resolute in their protests against the dissipation of their property, the mismanagement of their affairs, and the retardation of their racial progress for which they contend Federal guardianship is accountable. You will see them determined to be loosed from these maladjustments and to retain for the tribe what is left of the magnificent forests and streams of their fathers and to secure for themselves and

their children those much vaunted "inalienable rights" consistent with that citizenship theoretically conferred on all Indians by the General Indian Enfranchisement Act of 1924. I have tried to show you the patience, the courage, the sturdy and persistent idealism which motivates these so-called marginal people.

"Symbolism is integral to Indian philosophy. Sunrise signifies to the Indian the promised goal after the darkness of anguish and strife. I have, therefore, called the story Sunrise of the Menominees and have divided it into six parts typifying the approach of day,—first Dawn Wind, next Morning Star, then The Time of Breaking Light, followed by Gathering Clouds at Daybreak, Sunrise, and finally Mounting Sun or the full glory of day, the good day toward which the Menominees have worked and prayed." Price, \$2.50.

Those residing in the area of the Eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Life Members and Members in Memoriam

Life Members

Eastern Synod—Tohickon Classis—
Mrs. Samuel J. Kirk, Riegelsville, Pa.

Potomac Synod—Zion's Classis—Mrs.
Harry W. Deitz, 252 E. Cottage Place,
York, Pa.

Midwest Synod—Indianapolis Classis—
Mrs. Pearl R. Hawk, 915 Ferry Street,
Lafayette, Ind.

Members in Memoriam

Midwest Synod—Fort Wayne Classis
—Mrs. Herman Sellemeyer, Decatur, Ind.
Kentucky Classis—Mrs. Rosa Naefe, 526
Illinois Avenue, Jeffersonville, Ind.

WHY

One Mission Band Died

The Woman's Missionary Society neglected and then forgot it.

The mothers neglected and then forgot it.

The older boys and girls neglected and then forgot it.

Only babies came to the meetings,

So

The leader gave it up.
She had no helpers.

The Woman's Missionary Society neglected and then forgot her.

They bought her no materials.

She became discouraged, made little effort, was not on time, did not prepare. She never held a public meeting. She gave no reports to the Woman's Missionary Society.

Then

The Mission Band died.

—*Courtesy Lutheran Woman's Work*

Sixteenth Triennial Convention

WHO'S WHO AND WHAT'S WHAT ON THE PROGRAM

THEME—"Launch Out Into the Deep."

OPENING—A Fellowship Supper at the Convention Church, 5.45 P. M., May 24.

CLOSING—Luncheon at Convention Church, auspices Girls' Missionary Guild, 12.30 o'clock, May 28—Dedicatory Service at close of luncheon.

All delegates are urged to be present for the opening and remain for the closing service.

MORNING WORSHIP SERVICES AND VESPERS—In charge of Mrs. Annetta H. Winter.

MISSIONARY AFTERNOON—Thursday, May 26—Home and Foreign Missionaries will be presented. Mr. and Mrs. Ben Stucki will bring with them Miss Helen Stacy, daughter of the first Indian Christian at Black River Falls.

EVENING SERVICES—

Tuesday —Preparatory and Communion Service, following the President's Address. Music by a Girls' Missionary Guild Choir.

Wednesday—In honor of the 21st anniversary of the Thank Offering Department, a new stereopticon lecture on its accomplishments will be presented by Greta P. Hinkle.

Thursday —Address, Dr. Calvin K. Staudt. Music—Galilean Sailors, a chorus comprising men of different denominations.

Friday —Address, Judge Florence Allen, of the Supreme Court of Ohio. Music—University Choir, directed by Professor J. Evanson, of Western Reserve University.

CABINET MEETING—Central Y. W. C. A.—May 21 to 24—Opening session, May 21 at 9.30 A. M.

A Spiritual Retreat, under the direction of Mrs. Irvin W. Hendricks, Chambersburg, Pa., is being planned for Sunday, May 22, at 4 o'clock. Copies of this service will be forwarded to local societies in order that the women throughout the Reformed Church may be united in meditation and intercession at this hour.

CONVENTION CHURCH—Fourth Reformed Church, Cleveland, Ohio, Rev. E. A. Kielsmeier, pastor.

(Continued from Page 164)

discussed by them afterwards. Each in turn taught a practice class, and was criticized in this way. Thereafter the meetings were engaged in going over the lessons in Miss Knowlin's "Character Building Lessons," and in preparing suitable questions. When Sunday came a Sunday school was formed and they each taught a class.

Thus the whole church rebuilt itself around the children and their new interest showed itself in Bible classes, worship services, parents' meetings and, not least, in the desire of the elderly leaders to get young people into the church, giving them responsibility even to the leading of services. The entire group found new life in working for the children.

Dr. Kao Chin-ch'eng, the self-supporting Chinese missionary to Tibet and Sinkiang, says that he always begins work in a new place through teaching the children. Dr. Ida Belle Lewis reports that in the work in the villages around Foo-

chow the Hua Nan students began in much the same way as they do in Omi, but that they had never carried it on to the actual founding of churches. The few in China who have centered attention on the children seem not only to give them a far more effective training in Christ-like living, but to develop a Christian group of unusual vitality and consecration.

In Japan there are more Sunday schools than churches, and all of them are on the road to become churches. Perhaps in China we need to act more as if we believed that Christ was right and that he who guides adult Christians in giving their lives for the least of these His little ones, is making sure that the Kingdom of God, and "all these things," shall be added unto them.

Can not more of us build churches on the foundation of the children?

—*Bulletin of the National Christian Council of China.*

(Continued from Page 176)

But I am not an expert in pigs, poultry, or persimmons, I need hardly remark; but through every contact this fall, at fairs, schools, homes, I have been trying to sense new and vital ways in which the Christian Church can educate our rural constituency into that richness of life and service which we mean by religion. New ways in which to build up the abundant four-square life in place of the meager drudgery that fills so many of their tired, warped days. It is infinitely complicated with the economic conditions, hoary customs, politics, opium, bandits—everything! And I've come back to chew my cud awhile, in between doing such immediate things as teaching classes in religious education to a short-course farmers' class, to a group of country women in a station-class, and having discussion groups with the Fun Yü girls and the Jefferson boys.

I've not discoursed on the Manchurian crisis or the Hankow flood, our perfervid

student patriots or bandits. Your dailies will give you fresher news than I can send. But when you read the headlines in tomorrow's paper, won't you look through and behind that barrage of type, and think of the kindly, friendly farmer folk,—some three hundred million of them,—not only in Manchuria and around Hankow, but all over this vast nation,—and think how you and I can co-operate to bring that freshness of spirit which can make life over for even a few groups of them.

That *would* be an adventure!

NOTE: Mrs. Frame is a missionary of the American Board of Commissioners for Foreign Missions, Boston, Mass., stationed at Tunghsien, North China. She started her missionary work here in 1905. For a number of years she has been Dean of the Women's College, Yenching University, Peiping. She is now back again at her original station, where she is responsible for religious education—much of it among rural people. The above paragraphs are quoted from a recent letter to some American friends and were printed by special permission in *Agricultural Missions Notes*.

(Continued from Page 150)

ation takes on new urgency and its techniques must overcome the old modes of individualism. That means education.

Again, rural life is facing social reorganization. The one-room school, the one-room church are going the way of the one-horse shay save in areas of low population density or highly irregular topography. The older local rural leaders are puzzled. A type of community and social organization seems called for that is beyond their knowledge. The leaders of tomorrow have had as yet no experience. They see that the old must go. They are uncertain of the pathway the transition should travel. Here again education must take its part both in its own reorganization and in its example and counsel to others.

Again, the present agricultural depression raises a new problem in financing rural education. For the forty years ending in 1920 rising land values paid an average dividend of 8 per cent a year to farm owners. It was out of this unearned increment that much of the material progress of rural education has been financed. For *at least* a decade ahead profits in agriculture will come solely from efficiency in production and marketing and since it is from profits that social progress is financed educators and legis-

lators have new problems to face in taxation and administration.

Finally, these trying years have shaken the confidence of many in agriculture as a way of life. And this comes at a time when the processes of urbanization in themselves are raising similar questions. Rural education must determine what are the abiding values in our rural heritage that must be conserved both for rural America and the nation.

The way out of the dilemma in which America finds herself will not be as quick as the way in for we tumbled in ignorantly but unexpectedly. It will take intelligence to hew our way out.

Here then is a new field of pioneering, to attack with a united front. Here, too, is a problem for rural leaders hither and yon across America and the world.

What implications has the present social and economic situation for education?

What can education do toward the building of a society that can more effectively govern its social and economic destiny?

There is a decade's job for all of us in rural education—in education as a whole—and the world needs the answers to those questions.

—Rural America.

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Schaff Building, 1505 Race Street, Philadelphia, Pa.

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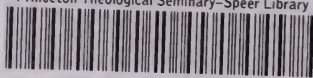
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